Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

THE Czar's recent visit to Berlin appears, whether with or without foundation, to have allayed to some extent the fears and rumours of impending war which have of late so seriously disquieted certain classes of the population both in Germany and France. That there was any serious ground for such reports, except as the possible result of circulating the reports themselves, could not by reflective men, conversant with the actual state of Europe, be regarded as having any rational foundation. However desirous France might be to avenge her late disasters, or to retrieve the reputation of her arms, it was clear that, as yet, she was in no position so to do, and in self-protection would avoid rather than seek any fresh cause of rupture with the Power by which she had been so recently subdued. Germany, again, could have no motive to renew the conflict, but must desire simply to enjoy its fruits in peace. It is now apparent that the rumours had their origin in a desire to influence the financial schemes and transactions of the day; and those by whom they were originated have, it is stated, succeeded but too well in turning them to practical account. It is painful to be compelled to believe that men of high position in the commercial world—for such they are alleged to be—should, for purposes of sordid gain, have wilfully circulated reports which were not only in themselves untrue, but calculated to provoke national animosities, and bring about the very perils which they falsely asserted to exist. It may be doubted, however, whether the statement so opportunely put forth by the Government of France, that no misunderstanding existed between itself and the German Government, and that no "representation" had been made to it by the latter on any subject whatsoever, was half so efficacious in allaying the fears that had been excited, as the visit of the Emperor of Russia to Berlin. What has really been arranged between the two Sovereigns, at their meeting, amounts, in all probability, to this—that France must not be molested or interfered with in her attempts to recruit her strength and to reorganize her army, but that, when those objects are achieved, should France attempt, whether from wounded pride or for vindictive purposes, to renew the struggle with her rival, she will find Russia allied with Germany, in the interests of European peace and order, to frustrate such an attempt or to render its success impossible. In fact, France has work enough, and work difficult enough, to do at home. The present is a crisis in her history. She has her own internal policy to settle, her cautious course to steer between the shoals and quicksands of antagonistic principles and parties. She has to prove to the world that her "Conservative Republic" is capable of solving the problem which has so long perplexed and baffled her most earnest and accomplished statesmen—that of reconciling social order among the masses of her people with civil and religious freedom. Let France address herself to the fulfilment of this task, and she will find full scope for the employment of her highest energies, and whilst regaining her just position amongst the nations of Europe, will no longer be regarded by any of them with apprehension and distrust.

The most recent of the ecclesiastical laws which have been submitted for adoption to the Prussian Parliament are making rapid progress towards their final and effective stage. In the Lower House the Bill for the suppression of the religious orders, or of monasteries and convents in Prussia, has passed; as has also the Bill affirming the rights of the Old Catholics to a participation in the Church property of the various parishes, and the Bill which repeals the 15th, 16th, and 18th Articles of the Constitution. It is believed that all these measures—even the second, which was originally introduced by Dr. Petri, and supported only by the Government—will, without difficulty, pass the Upper House. It is rumoured that, as regards those religious orders which are specially exempted from the operation of the Government measure of suppression, the Bishops will complete the work of destruction which Prince Bismarck has begun.

The reply of the Prussian Bishops to the Governmental rescript of the 9th of April is now before the world. They affirm, in substance, that the entire character of the recent ecclesiastical legislation of Prussia is incompatible with the very existence and constitution of the Church, preventing its development, depriving it of independence, and making it the mere creature or vassal of the State. They deny the assertion that in other countries and other states of Germany the clergy have long obeyed, and still willingly obey, the law, urging that in no case where obedience is rendered is it to such laws as these. In their response to the most powerful part of the rescript—the appeal made by the Government to those Bishops who, before their adoption, were opposed to the Vatican Decrees, and predicted that capital would be made out of them against the Church—the weakness of their case most strikingly appears. The Bishops simply answer that, however much some of their number might have opposed the Vatican dogmas before the Council had resolved on their adoption, they could not do so afterwards without apostatizing from the Church! Infallible authority, in other words, having defined and promulgated them, individual conscience and belief had thenceforth only to submit! Protestants will see in this conclusion only one of the worst results of the abnegnation of the right of private judgment in matters of religion. That right is equally a duty, a duty of the highest kind, and it cannot be renounced without a grievous injury to conscience—without prostitution of the intellect, and deep dishonour to the moral sense in man. Passing from this point, the Prelates seek to fortify their position by reminding the Government that those very Bishops whose personal judgment was against the Vatican Decrees have more recently protested with equal warmth, as injurious to the Church, against the ecclesiastical legislation of Berlin. From this document, as a whole, it is clear that, under no pressure whatsoever of external circumstances, will one jot or tittle of the Papal pretensions be surrendered or withdrawn.

The very remarkable speech of Count Munster, recently delivered at the National Club, has attracted no small share of public attention, and has been rather sharply criticized by the leading organs of the press. To be addressed in language which may seem to savour of remonstrance, and on subjects of domestic policy, by the accredited representatives of foreign Courts, can hardly be acceptable to the great majority of Englishmen, since, however well-intentioned or even sound may be the counsels offered, they are sure to be invested by those for whose benefit they are presumably given with a character more or less official. It is, in fact, impossible to separate an Ambassador from the high position which he fills, or to regard his utterances as other than those prompted, or at least inspired, by the policy of that Court whose representative he is. A prudent Envoy will therefore, whilst residing in a

foreign State, impose restrictions on himself, abridge his own liberty of speech, and be careful to avoid, or, at least, to speak guardedly on topics with which, officially, he has no manner of concern. Hence Mr. Disraeli, whilst apologizing in Parliament for Count Munster's speech, was correct in describing it as not in accordance with diplomatic precedent or usage. It would, however, be unfair to censure too severely an address delivered under the exceptional circumstances in which the German Ambassador then found himself—the guest of a politico-religious society, surrounded by sympathizing hearers, and desiring an opportunity clearly to set before an English audience the motives which prompt and the spirit which inspires the anti-Papal policy of Germany. It is clear from the Count's speech that the German Parliament and people, in their conflict with the Vatican, are prepared fully to appreciate whatever amount of moral support and sympathy is accorded them by England. It is also clear that, whilst the wide difference between their relations with the Church of Rome and ours precludes our imitation of their policy in its salient acts, and, in fact, renders it impossible, they are yet entitled, on the ground of principle, to receive from us as a nation the sympathy for which they ask. Count Munster made it evident to his hearers that the German policy towards Rome, however antagonistic to Ultramontane purposes and aims, is not a policy of persecution; that the real question at issue is whether or not the civil power shall be supreme, and German subjects be protected in the exercise of their civil rights, as against sacerdotal pretensions. These are objects in which the great majority of the English people feel a deep and lasting interest. We cannot, indeed, in our laws, follow the example set us by Prince Bismarck,—we have no right, no need, no place for legislation of the sort; but we can well understand the position in which Germany is placed, and comprehend the truly national character of the warfare she is now waging with the pretensions and the power of the Papacy.

The present state of Spain excites painful apprehensions in the minds of all who are interested in the well-being and the peace of Europe. Nothing has yet been gained for that unhappy country by the accession of Alfonso. On the contrary, this young Prince, from whom so much was hoped, has proved but little more than a tool in the hands of the clerical and reactionary party. In all that was likely to restore the tranquillity and to promote the progress of the nation, Spain has retrograded rather than advanced since his accession to the throne. Nothing effective has been done to terminate the Carlist war, which has so long preyed upon the vitals of the State and rendered all prosperity impossible. The Carlists are as rampant and as vigorous as ever, and, although apparently without the slightest prospect of ultimate success, are potent for mischief and destruction. One of the most significant illustrations of the spirit of the Government has been the persecution of the University professors, both at Madrid and elsewhere, for their well-known liberal ideas. The arrival of the Papal Nuncio has been hailed by the Ultramontane party as the "inauguration of a new era," and that functionary has plainly told the King that if religious freedom is allowed in Spain, his throne will never be secure! The Pope's Envoy has been holding receptions, with the view of strengthening the interests of the clerical party, and whilst the diplomatic body generally have been invited to these levées, the representatives of Italy, Germany, and England have been carefully excluded. Hitherto the nation has been ruled, since the accession of Alfonso, by the Executive Government alone; it now appears, however—and this seems the only hopeful feature in the present state of things—that parliamentary institutions will shortly recommence. The Government has issued a decree announcing its intention

to establish a representative system, and declaring that the time has arrived to prepare for the general elections.

The Session of the Irish Church Synod has closed, but not without certain notable results. The revision of the Prayer-book in a direction more unmistakably Protestant and Evangelical has excited the intense indignation of the Ritualistic party, which finds its natural expression in the letters addressed to Archdeacon Lee by Dr. Pusey and Canon Liddon respectively. In these epistles, the alterations and omissions made in the Athanasian Creed, the Catechism, and the Office for the Visitation of the Sick, are severely condemned; the old historic Church of Ireland is regarded as threatened with extinction, and the action of the Synod is denounced as a denial of "sacramental truth." The omissions from the Athanasian Creed are even described as amounting to a negation of the doctrines of the Trinity and the incarnation, as if to forego any part of the attempted explanation of a doctrine, or of the penal sanctions by which belief in it is sought to be enforced, were to forego or to abjure the doctrine itself. It seems not impossible, from the language of some of the clergy and dignitaries of the Irish Church, that a secession from her pale may be the result of this first successful effort for a revision of her Liturgy. Whether this be so or not, we believe that the Evangelical party in the Synod were right in pressing on those reforms which they felt to be urgently required. It was for them to do their duty, and to leave the results with Him who orders all things well. The alteration which, at the suggestion of Dr. Butcher, Bishop of Meath, was effected in the preface to the revised Prayer-book, sufficiently exonerates them from any charge of desiring to tamper with or to modify the doctrines which the Athanasian Creed was intended to maintain. That alteration might, we think, have satisfied even the Archbishop of Dublin himself. We note that the revised Liturgy will not come into force until July 1, 1877. By that time the Ritualistic party will have made up its mind as to the course it will pursue. At present it seems inclined to take its stand on a denial of the synodal authority. The Synod, in the letters of Drs. Liddon and Pusey, is throughout styled a "so-called" Synod, the assumption being that its action is invalid because laymen take part in its decisions! We believe, however, that everywhere the conviction is gaining ground that any body which would truly represent the Church, and legislate for her with effect, can no longer consist exclusively of clergy, and we therefore conclude that, even amongst the divines of High Church tendencies, objections based on such extreme views of clerical authority must ere long be finally surrendered.

The movement for union between the United Presbyterians of England and the English Presbyterian Church, appears to be at last upon the eve of consummation. The sanction of the Scottish United Presbyterian Synod was last year withheld from this proposed union, which, notwithstanding the many arguments to be advanced in its favour, they appeared to regard as a virtual secession from themselves. This year, however, that decision has been reversed, and permission granted to the English Synod of the United Presbyterians to effect a practical union with the English Presbyterian Church on the basis of the scheme proposed in 1874. It is hoped that the result of this amalgamation will be the formation of a strong and influential Presbyterian Church for England, which, as a compact and consolidated body of orthodox Christians, may effect in this country a great and most important work. Arrangements for carrying out the resolution thus arrived at have of course yet to be made, but there is no doubt that the union, which has long been desired by both denomi-

nations here, will be both hearty and effective, and will tend to promote not only the spread of Evangelical Christianity, but the interests of Christian union in other branches of the Church of Christ.

The great anniversaries of the various religious societies in this country have this year not presented any special features of striking and unwonted interest. It may, however, be noted with satisfaction that they have upon the whole been well and influentially attended, and that the various speakers of all denominations, whether ministers or laymen, have by their addresses fully sustained the reputation for Christian earnestness, ability, and eloquence which the May Meetings have so long and so deservedly enjoyed. It is pleasing, too, to find that, comparing the past year with the two or three years preceding, in no case has there been any considerable falling off in the pecuniary support accorded to these great agencies for the enlightenment and evangelization of the world; whilst with regard to some of them it may be said that the increase in their incomes denotes a greater appreciation of their value and their claims by the Christian community at large. Notably is this the case with the Church Missionary Society, which is not surpassed by any for the earnestness and simplicity of its aim, its singleness of purpose and of practice, the spirit of Christian union with other societies engaged in the same great work which has invariably been manifested both by its directors and its agents, and the steadfastness with which it has pursued its course under circumstances of peculiar difficulty, and when strongly urged and tempted to depart from it. The income of this society for the year ending in 1875 is indeed below the amount reported last year (which reached the unprecedented sum of 261,221*l.*, or about 100,000*l.* above the previous average), yet it largely exceeds the amount reported in 1873, and is made up to a greater extent than in any previous year of funds raised by associations—the most reliable source of income. The meeting was a most animated one. The meetings of the various other societies were also of a cheering and stimulating character, and their reports showed a large and increasing field of labour in various quarters of the globe. Perhaps amongst all the speeches of special interest delivered in the course of these May gatherings, none was more striking, better adapted to the times, or more enthusiastically received, than that delivered by the Bishop of Durham at the Church Missionary meeting. The thoroughly evangelical tone of this address, its warnings against all, even the least, concession to the Ritualistic doctrines and spirit now unhappily so prevalent, and the earnestness with which Dr. Baring insisted on the importance of missionaries and all ministers of Christ preaching the Gospel, and the Gospel only, entitle his remarks to the most careful and serious consideration.

Our evangelistic friends from America have, during the last month, prosecuted their great work with undiminished energy and zeal. In the west, the east, and even in the south of London—although their own visit to this latter district has not yet begun—their influence has been extending; their appeals, their Bible-readings, and their meetings for prayer all producing a most marked and marvellous effect. They are now surrounded, cheered, and aided by a most efficient band of zealous Christian workers, who take up and carry on the work which they commence, and go before them, act with them, or come after them, as wisdom may dictate or necessity require. An increasing spirit of solemnity pervades their meetings. Mr. Moody's addresses are, if possible, yet more powerful; requests for special prayer pour in from thousands; the inquiry-rooms are thronged; and, so far as all external evidences show, the Spirit of God descends largely on the souls of many, and a great work of grace is going on. One of the most remarkable features of this movement—certainly one

of the greatest proofs of its reality and life—is the attendance at the noon-day prayer-meetings. In the busiest and most commercial city in the world, during the most precious portion of the day, multitudes of all classes find or make time for an hour to be devoted to earnest supplications at the throne of grace. The Bible-readings appear to possess intense interest for many, who come together to hear God's own Word explained, illustrated, and enforced in the most simple, homely, and effective style. The work of Messrs. Moody and Sankey receives its most appropriate and highest commendation from such incidents and facts as these. Those labours, that preaching and exhortation which send men directly to their Bibles, and humble them in prayer before their God, are manifestly owned and blessed of God himself. And whilst the common people hear these preachers gladly, their influence is felt and thankfully acknowledged by persons of the highest culture, learning, and refinement. Daily do such attend their gatherings, whether for exposition, for preaching, or for prayer. The observation attributed to Lord Cairns, that the great power of Mr. Moody's preaching consists in the simplicity with which he presents and presses home the Gospel of Christ, and *nothing else besides*, is undoubtedly just, and shows most impressively that if souls are to be saved, Christ alone should be preached as the only and the all-sufficient Saviour. We have in the facts now before us a striking illustration of the words of the great Apostle when, referring to his own preaching, he described it as consisting, "Not in the wisdom of words, lest the cross of Christ be made of none effect." Another remarkable testimony to the labours of our brethren is that in respect to them almost all gainsaying has been silenced, and the leading organ of public opinion in this country does not hesitate to pronounce their meetings a most potent agency for good.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, May 17, 1875.

REVIVAL EXPERIENCES.

Meetings for the promotion of scriptural holiness are the most hopeful signs of the present year. Their results are deep and permanent, and make a stronger impression on the people around than any other meetings it has been our lot to witness. The expression of Roman Catholics when lingering in aisles of a church in which such assemblies were being held was, "The real presence of God is felt here!" There is a reality when the Holy Spirit is present that is wanting in the best ordered services and most eloquent preaching when He is absent; and the humbler classes, who most witheringly stigmatize teaching and preaching of cold theories, are struck with *reality*. We remember, years ago, the cry of anguish uttered by an orator in a meeting called to consider "what could be done" to bring the people to the Gospel: "Who will show us the word of power for the nineteenth century?" That word is found; it is no new doctrine, nor is it, as at the Reformation, the exhumation of a long-forgotten one; it is *reality!* It is bringing the Christian's soul into personal contact with *power*—the Power which gives and maintains life through the truth. This reality, when it has manifested itself a little more, will have the double effect of attracting many who have been indifferent to religion—not on principle, but because they could not see that the lives of disciples were different from those of the world around, and also of exciting opposition. The world now-a-days seems to care little for doctrines, but it will care for realities; and doubtless the two armies are mustering their forces, and the combat will ere long have to be fought. This is the solemn feeling of some of the most sober-minded French Christians. Various places consecutively have had their meetings. Beaucourt, in the Haut-Rhin; Aixe, in the Vienne; Lausanne, Vevey, Villeneuve, Aigle, in French-speaking Switzerland; Annonay, in the Ardèche, have all had their first days of refreshing. One of the Established pastors of Lyons says of the latter: "It is the light, the shining

light which shineth more and more until the perfect day. I am struck with the fact that means apparently so simple and so common should produce such new and extraordinary effects. As in all religious assemblies, there are reading of the Word of God, brotherly exhortation, abundant prayers; and yet all is different. The Word of God appears new; every word reaches the conscience. Prayer springs up spontaneously, and never tires. Meetings lengthen and increase, and we are told they are too short and too few. It is the Spirit of Life who quickens and animates all these common means. We felt it with power at Annonay. He penetrated into our very beings. The pastoral meetings there mustered about forty pastors, elders, and evangelists, and was marked by peculiar intimacy and frankness. Ezekiel xxxiv. and Acts xx. were read; and the melting effect of humiliation and fresh consecration to the Chief Shepherd was such that we seemed to be in the upper chamber, participating in another Pentecost. It was truly the communion of saints. . . . Never had our beloved churches in France fallen so low; but on the brink of the pit the merciful and almighty Lord has stretched forth his hand to them. How often in our depression of soul we had said, 'Will not God raise us up a Luther?' But now, behold, instead of a man, the Lord has sent us his Spirit, the Divine and all-powerful Comforter! Glory to God alone."

Do not, however, suppose that this wave of blessing has spread over much surface yet. No; but it is spreading. Controversy on the subject is sedulously avoided by those who have experienced its power, and it is agreed that deeds of gentleness may be left to bear their own witness, as speaking louder than words. The state of the

NATIONAL REFORMED CHURCH

remains as it was. Law must decide before another step forward can be taken. A letter, which has occasioned no little stir, written by Pastor Edouard Monod, of Mazamet, and entitled "Simple Explanation," declares that the immense majority of Protestants have not the most distant notion why the imminent separation between the Rationalists and Orthodox should take place. They do not know the real doctrines of the Rationalists; they imagine that the Synod has made innovations in the matter of doctrine; in one word, they are dupes and victims of an immense *mystification*, the whole responsibility of which lies at the door of the mystifiers. He adjures the Rationalist chiefs to speak out loudly and distinctly, in order that those who follow them may know what they are doing and which way they are led. The word "mystification," which has occasioned a great amount of ire, refers to the increasing habit of giving a meaning to words used in the pulpit or elsewhere different to their common acceptations in every-day life. By using other and proper terms for the new theology, its affirmations and negations, no one would be deceived, and the situation being well understood, the mass of the Protestant public would act and vote in broad daylight; their decisions would be then intelligent, and a true, clear-sighted vote would be the result. The Consistory of Montcarret (Dordogne) has addressed the following requests to the Minister of State: 1. That the Synod shall be convened as soon as possible, in order that the Church thus represented may choose herself the best solution of the ecclesiastical crisis. 2. That the solution adopted by the Church shall be the separation between the Evangelicals and Liberals, and the dividing between them of the property hitherto enjoyed in common. Another skirmish has taken place on the nomination of a chaplain to the public school *(Lycée)* of Nîmes, vacant by the sudden demise of the Rationalist occupant. The Consistory presented a Rationalist demissionary pastor; but the Consistory has no legal right to do this, having declined to accept the Synod. The Minister has therefore nominated an Orthodox candidate, Pastor Fabre, of Calvisson.

A SERIOUS EVIL

has been pointed out by M. Gaudard in his report on the religious instruction of children in schools—the incontestable ignorance of Christian doctrine in children taught in the Protestant primary schools. In sacred history they are generally well up; but it is thought that an authenticated catechism, with regular pastoral instruction on the week days, would be the remedy. "Never," says this writer, "since the origin of Christianity was *affirmation* more feared than to-day. We have no clearly accentuated theology, and the tendency is to make concessions and to accommodate Christian doctrines to modern ideas. I am aware that I am on dangerous ground, but I ask, do we often hear from our pulpits a clearly affirmed statement on the resurrection, on conversion, on the great fact of redemption, and the atonement? We greatly need in this respect a more precise theology. We must come to a decision to preach the Gospel. Do what we will, to the unconverted man the Gospel will always appear foolishness. With loose, undefined doctrines there

can be no stanch, bold testimony; and how can we wonder when Protestant patients in hospitals, and Protestant recruits in the army, conceal their Protestantism in order to escape petty persecution?"

EVANGELIZATION.

A Protestant chapel, erected in memory of François Delessert, at Boissy Saint Léger, was consecrated last month. Pastor Dhombres, of the Reformed Church, preached, and was followed by Pastor Kühn, of the Lutheran Church, and Pastor Bersier, of the Free Church. The Rev. R. M'All has opened his thirteenth station in Paris, and has a fourteenth in contemplation. A decided advance in quiet, serious behaviour is noticeable in the frequenters of all these meetings. It is a work which rejoices the heart of those engaged in it, and solid fruits of conversion are not rare. In several stations Bible-classes are attended with deepening interest by the people, as well as the usual meetings. Some of the hymns of Mr. Sankey's collection have been well translated, and are received and sung with great animation. Too many Protestant teachers have so given in to the fatal notion that the French people are not prepared for a full, clear, simple Gospel, that they do not give it, but argue on infidelity and reason on immortality, or on a hereafter, or on the existence of God. When a man warmed with the love of Jesus bears simple testimony to what his Saviour has done and is doing for him, the people listen as to a new strain of heavenly music. I have seen them in tears on listening to the hymn, "The old, old story," or "Come home!" and Catholics have crossed themselves and gone on their knees and said, "That is the Saviour for me, that is the Saviour I love!" This way of putting the atonement is often called English, whether it be given by word of mouth or in print; whereas it is but the bringing back of our old Huguenot doctrine, or rather that of the everlasting Gospel for which our fathers died.

RELIGIOUS SOCIETIES.

The *Missionary Society* has been encouraged. In Bassutoland, 69 native preachers work with the 16 missionaries in 12 stations and 44 annexes. The churches have 2,717 members and 1,185 adult catechumens; the schools are frequented by 2,000 scholars, and 30 young men are being trained for teachers at Moriah; 17,000fr. have been collected in these churches, and there are signs of reviving life. Tahiti has 2,500 communicants. The receipts for the year of the Missionary Society are 220,000fr., and the expenses 183,000fr. The heavy debt is reduced to 13,000fr. The *Central Society* for Evangelization, as well as the *Evangelical Society*, has had more difficulties than of late years arising from Roman Catholic influence and the civil authorities. The receipts of the former rose to 180,000fr., and that of the latter to 131,806fr. They are both progressing. The Preparatory School of Theology of the Central Society has 29 pupils, and has been declared by Government an establishment of public utility. The *Primary School Society* received 138,000fr. and expended 126,000fr. During the year it has opened 25 new schools, aided 215, and increased the salary of several schoolmasters. The Normal School of Courbevoie presented 14 pupils to the public examination, and all obtained the brevet. The *Sunday-school Society* resumed the annual school *fête* at the Cirque d'Hiver; about 3,000 children, with teachers and parents, were present. Hymns and speeches alternated as usual. There are about 1,000 Sunday-schools in France. It has received 27,978fr., and spent 23,578fr.; the balance has enabled it to reduce its debt. It has added to its publications a little illustrated Sunday sheet for children, called *La Petite Feuille du Dimanche*. The *Protestant Bible Society* distributed 10,581 Bibles and Testaments during the year. The *Agricultural Colony of St. Foy*, for the reform of juvenile offenders, has a new governor in Pastor Rey, late of Avignon; Pastor Martin, the late aged governor, has retired. The *Protestant Sou Society* has distributed 13,000fr. among 36 societies.

EVANGELIZATON IN CORSICA.

In May, 1874, an account of Pastor Andrault's efforts for the evangelization of Southern Corsica was communicated to this journal. He was at that time in hopes of obtaining from the Central Society a grant for carrying on the mission—hopes which as yet have not been realized. M. Andrault remained in Corsica, actively carrying on his mission in various localities, until the summer heat proved too much for his health, already much impaired by African fevers, incurred whilst missionary at Senegal. At the same time his church in France, justly rating him at his well-known value, offered him the choice of various posts of importance, and he finally accepted that of Chalons-sur-Marne. It so happened, at the same time that M. Andrault was first induced to visit Corsica, that a similar idea was working in the mind of Pastor Espenette, of Cannes, who sent to Corsica a young Swiss pastor, M. Lavanchy,

who there met with M. Andrault, and for some time shared in his labours. So great was the interest aroused in him by all that he saw and experienced during his stay, that he at one time entertained the idea of devoting himself entirely to this mission. For certain considerations, however, he was advised against making this sacrifice, at any rate for the present. Unfortunately, therefore, Ajaccio has during the past winter received no pastoral visit. But M. Lavanchy has a plan for the summer, which, if he can obtain the means for carrying it out, seems very desirable. Before proceeding to winter work awaiting him in Egypt, he wishes to visit the heart of the mountain at the period when, the plain being rendered uninhabitable by fever, people of all classes congregate there.

The forest of Bavella, dominating the plain of the eastern littoral, and boasting of scenery unique in the whole world, receives during the summer months a complete colony of refugees from the once fertile and well-drained plains surrounding the old Roman town of Aleria, now a mass of tangled shrubs standing in marshes, from which the exhalations are so poisonous in the height of the summer sun that the skin of the few unfortunate stragglers who may be unable to remove turns black. The writer once drove for miles, during the healthy season in the month of May, along the level, monotonous road leading to Solenzaro, and never, during the later heats of the Corsican sun, suffered from such sultriness as was reigning there. Beautiful indeed was the endless garden massed with choice shrubs, cistus, purple, white, or yellow (only on this spot could we find the yellow cistus, with its rich brown centre), the arbutus, myrtle, heath, etc., beautiful but deadly, with the treacherous water gleaming all about their roots; not a breath of air circulating on the pent-in road, and the trees themselves just tall enough to cast no shade across it. Scarcely could the trusted *cocher* hold up his sleepy head. To their little stone shanties in Bavella, then, repair at the fatal season the dwellers in this enchanted plain; and not the peasants only, but the doctors, the mayors, and other such magnates, with their wives and families. To the little stone village under the pines of Bavella they come trooping, and begin by setting their respective houses in order—or rather their little sheds, piled up, of loose stones, lying on the roof to keep it steady, with no windows or chimney, with doorway, but no door. This serves for their shelter, but they live rejoicingly in the free mountain air, storing up health and vigour for the rest of the year. And amongst them, when they are all assembled, M. Lavanchy hopes to pitch his tent this summer, profiting by the facility with which he will be able to draw them round him, when they cannot choose but hear.

To do this, an effort is being made to collect subscriptions. About 20*l.* have been accumulated; but M. Lavanchy could not undertake the expedition with less than 40*l.* Additional contributions will be gladly taken charge of by Mrs. Lewis, Ickleton, Saffron-Walden.

GERMANY.

[From our own Correspondent.]

——, Prussia, May 18, 1875.

THE PRUSSIAN PARLIAMENT

Has again been very active legislating against the Ultramontanes. Besides the Bill abolishing Articles 15, 16, and 18 of our Constitution (the paragraphs securing the liberty of the Church), a new Bill has been brought in, dissolving the convents. Convents without any active object must cease to exist within six months; those whose members devote themselves to teaching, within four years. This respite is given because it would not always be easy to secure immediately the necessary number of secular teachers. The Sisterhoods of Mercy, dedicated to nursing, are allowed to remain altogether. It is expressly said that this is done on account of the very valuable services these Sisters rendered on the battle-field and in the hospitals in 1870 and 1871. These orders may, however, also be dissolved by royal order. This latter measure is taken so that the Church of Rome may not use these Sisterhoods for other purposes. On the whole, we must acknowledge that the work of the Sisters of Mercy is the finest work done in the Church of Rome, and that we must have a kind of respect for it. As to the convents whose members lead a purely idle and speculative life, they are only an evil, and nobody ought to be astonished that the Prussian Government does now what many Roman Catholic Governments have done before. The orders of teaching brothers ought not to remain longer than necessary, as the youth of Germany should not be taught by teachers bred in the darkness of a convent. The abolition was the more necessary if we consider the immense increase of convents in Prussia during the last fifteen years. It is of little

use to turn to the details of the many debates occasioned by these bills. There is always at first a long discussion whether the bill ought to be referred to a committee, or immediately be discussed in the House; the latter course is generally adopted. Then the leaders of the Ultramontane party deliver long and violent speeches, denouncing the measure as religious persecution. Only a few of their remarks are generally refuted, and finally the bill is adopted by a large majority. In the present struggle with Rome our Government can reckon upon a large and safe majority.

THE GOVERNMENT AND THE NATIONAL PROTESTANT CHURCH.

Only one of the debates must be mentioned more in detail. I have often said in my letters that a great number of sincere Evangelical Christians entirely disapprove of our present Church policy. I need not here repeat my reasons for this opinion. In one of the debates in the House of Lords two Conservative members, Count Stolberg and M. de Maltzahn, who had hitherto voted against the so-called "May Laws," declared that they would on this occasion vote for the Government. The latter gentleman gave as his reason that the Pope, in his last Encyclical Letter, declared that the laws of Prussia were not valid, and that this was a revolutionary doctrine. However, he also, in very strong terms, affirmed that every warfare which at the same time weakened the National Protestant Church could not be successful against Rome, and he expressed his deep regret that the Minister of Public Worship had criticized so sharply the Synod of Pomerania. Before Dr. Falk could rise to defend himself against some of these attacks, Prince Bismarck himself stood up and said that he had been rejoiced to hear from M. de Maltzahn a distinct confession of the Gospel. If this had always been the case, his rupture with the Conservative party might, perhaps, have been avoided. But the Conservatives had sacrificed their Evangelical Protestantism to political considerations. He considered the Pope an enemy of Protestantism, and therefore of Prussia, and likewise a danger to our salvation. Prince Bismarck returns the same reproach in this way to the Conservatives. They say that his Government sacrificed the interests of the Protestant Church to the political necessities of the struggle against Rome. At all events, the speech is very remarkable, because it is the first indication that perhaps ere long other parties will again be among the supporters of the Government. This thought is a comfort to all those who regret that our Government is at present assisted in the great struggle against Rome by a multitude of those who are enemies to all religion. However, just at the present moment our supreme Church authority, the High Consistory, which generally has been giving way as much as possible of late to the tendencies of the Minister of Public Worship, has thought it necessary to express to the Minister its deep regret at the abolition of Article 15 of the Constitution. The High Consistory says that the said article was not so important to the Church of Rome as to our Church, because the former had a constitution which she considered to be divine in its origin, while the Protestant Church only maintained in principle the liberty of arranging her own matters independently, and waited for the realization of this liberty through legislation.

Religious liberty and the independence of the churches ought to form part of every good constitution, and we shall one day return to that principle, when the aggressive interference of the Church of Rome has been successfully repelled; but for our Church the articles in question have always had little value, just because they only affirm a principle which has to be reduced to a practical form by special laws before it can be of any use. This latter course has been begun in the new synodal constitution of the National Protestant Church in Prussia, and it will be developed irrespective of Article 15 of the Constitution. Dr. Falk has replied to the High Consistory that the articles in question were a dangerous weapon for Rome, but that their abolition would not in any way stop the legislative work of putting the Protestant Church on a freer basis.

MR. PEARSALL SMITH IN HEIDELBERG.

I mentioned in my last letter as a very satisfactory sign that one of our pulpits had been granted to Mr. Pearsall Smith. The so-called Orthodox parties in Berlin had no hesitation in welcoming the stranger, whose work in other countries had been signally accompanied by God's blessing. The "Liberals" of Heidelberg did otherwise. No room was large enough; so Mr. Smith's friends petitioned to be allowed the use of the church. It was refused, because it might confirm a "wrong method of piety" and "endanger the regular work of the ordained ministry." It is very curious indeed to see the Rationalists, who generally advocate the rights of laymen, suddenly take such an interest in the ordained ministry. So-called religious "Liberalism" has again given a proof that it cannot tolerate the true Christianity of the Bible.

Home Intelligence.

THE MAY MEETINGS.

BRITISH AND FOREIGN BIBLE SOCIETY.

The attendance at this meeting was rather above than below the average. Exeter Hall was well filled, and in some parts crowded. The chair was taken at the commencement of the proceedings by the Archbishop of Canterbury, and subsequently, on his arrival before the reading of the report, by the Earl of Shaftesbury, as President. The report, which was read by the Rev. S. Bergne, stated that the receipts and expenditure had been larger than in any previous year. Adverting to the society's origin at the beginning of the present century, it was remarked as probable that at that time there were not more than 4,000,000 or 5,000,000 copies of the sacred volume in all the world existing, in about fifty different translations. Since the establishment of the British and Foreign Bible Society, nearly 74,000,000 copies of the Word of God, in whole or in part, have been circulated from its depôts, while other kindred societies which have sprung out of it, and have been aided by it, have distributed about 53,000,000 copies more; so that during the present century about 127,000,000 copies of the Sacred Scriptures, in whole or in part, have been put into circulation by Bible societies alone in various parts of the world. The number of languages and dialects in which God's Word is translated has been raised from fifty to upwards of 200. In above thirty instances languages have been for the first time reduced to a written form, in order to give the people speaking them the Word of God. In addition to a circulation of English Scriptures to the extent of about 38,000,000 copies in Great Britain, Ireland, and the Colonies, the society is prosecuting its work in all the countries of Europe, as well as among the principal Asiatic and African nations, in Madagascar, in the chief islands of the South Pacific, in South America, Mexico, Labrador, and Greenland; and is ever ready to furnish Christian missionaries with the Word of God in the languages of the nations amongst whom they labour. The issues of the society for the year were as follow: From the depôt at home, 1,473,027; from depôts abroad, 1,146,400—2,619,427 copies of Bibles, Testaments, and portions. The total issues of the society now amount to 73,750,538 copies.

The Right Hon. Chairman, before introducing the several speakers, said that he loved this cause and this society more and more every day he lived, and he saw with regret and sorrow that this was almost the only platform upon which Christians of all denominations could be brought together to act in the common service of their Lord and Master. He wished to mention that on the previous Wednesday, as a representative of this great society, in conjunction with some of his colleagues, he attended at Bunhill Fields for the purpose of inaugurating and uncovering a memorial to one of their venerated founders, the Rev. Joseph Hughes, who devoted his best and noblest intellect to this institution, but who, he believed, could never in his largest conceptions have formed a notion as to the magnitude to which it has arrived, under the blessing of Almighty God. The Archbishop of Canterbury, in moving the adoption of the report, referred to the changes towards infidelity which were occurring in the religious thought of a large section of the civilized people in the world. This was consequently a time when, without a compromise of principles, Christian men should cast aside the difficulties which kept them asunder, when, among those who served one common God, there should be as few divisions as possible. He deplored the attempts to secularize the education of the rising generation. The very word "secularist" spoke of the world and things worldly, and they, in their capacities of spiritual teachers and guides, could never consent to a system which placed eternity in a subordinate position to the fleeting interests of time. He could not for his life believe that any minister of the Gospel would ever give his sanction to such a scheme, and, unless proved by incontrovertible facts, he would not credit the statement that their Nonconformist brethren, whose glory it had been to maintain a system of truth, would help to banish from the schools of the country that intruction in the teaching of Christ and his apostles wherein the children of England had been fostered in times past. They were told that in Germany the two great antagonists to the circulation of the Word of God were those who did not believe in it, and those who added to it an amount of human tradition and superstition. No system of secularism would prevent a people from seeking a religion. They might,

however, adopt a very impure and debased form of religion, and men would certainly take up with that if they were not given a real, genuine article. For all these reasons he asked his hearers to join heartily in the circulation of the Gospel throughout the world. Earl Fortescue, who seconded the resolution, said his own yearnings were for a fuller co-operation on the part of the Church of England with the other Protestant Churches. The Rev. Dr. Punshon supported the resolution. He maintained that, where Scripture is silent or reticent in regard to anything on which we might have expected it to speak, our business was to regard its silence as significant, and not to pry into that which God had not thought fit to reveal. And yet it was lamentable to observe that it was in connection with those very subjects that speculations were multiplied almost without number, and an irreverent curiosity sought to probe the farthest. He thought that in these days also we were in the habit of conceding too much to our adversaries, instead of claiming for the Bible to be the great intellectual educator. Referring to Wycliffe's expulsion from Oxford, he said that God only permitted it in order that he might work for Him elsewhere, and he (Dr. Punshon) was not quite so sure that they would have had such a grand battering-ram against the Vatican now if some one had not been driven away from Oxford in a similar manner a few years since. The Rev. John Richardson, of Camberwell, moved a resolution acknowledging the divine goodness in the success of the society's operations, and appealing for assistance in extending them still further. The Rev. Dr. Mullens seconded the resolution, referring to the society's work in the vast empire of India, and the recent Government report which had been issued on the same subject. There were at the present time no less than 200,000,000 inhabitants in that distant land under the direct rule of Queen Victoria; and we are assured that if the census could be rendered perfectly and more completely, the population would be found to exceed the enormous total of 300,000,000 souls. What were 600 missionaries and a few native assistants among so many? Dr. Mullens concluded with some observations respecting the operations of the society in Madagascar. The Rev. C. H. Spurgeon moved a resolution, which conveyed the thanks of the meeting to the principal officers of the society, and to local collectors and others. He believed we were at last arrived at the good old times: certainly they were never so old, and he very much questioned if they were ever so good; and what was more, he felt sure they were going on to be even still better. The time had come when there was no occasion for defending the Bible against any man; they had had enough of that already. It had been so often defended, and in such an admirable manner, that if it could not hold its own now-a-days, it never would. The way to meet infidelity is with the Bible. Spread the Bible everywhere, and they need not be afraid of the result of these infidel attacks. He did not believe his countrymen would go sheer and clear over to Popery; and even with many of those who had got a good way into High Churchism, he thought in their inmost hearts they really did love the Lord Jesus Christ, and if they did that, they might go a great way with their tag-rags and ribbons and the like. He felt great confidence in the present religious movement, because the Bible was brought to the front. Having repudiated the charge of fanaticism which was not unfrequently brought against this class of religionists, he referred to the suspension of the progress of Popery in our midst. He affirmed that this movement must be stopped, and he believed it would be. Let them, instead of complaining about the error, boldly set themselves to proclaim the truth. The Rev. Z. Taylor, from Canada, spoke on the work which was being carried on in that Dominion. The Bishop of Melbourne moved a vote of thanks to the Chairman, which was seconded by Mr. Henry Pownall, and supported by the Bishop of Goulburn.

CHURCH MISSIONARY SOCIETY.

The Earl of Chichester, the President, occupied his accustomed place in the chair at this anniversary. The body of the hall, galleries, and platform were crowded. Mr. Wright, Lay Secretary, read a statement of the financial condition of the society. Though their income had not been equal to that of last year, yet there was much cause for thankfulness. The whole expenditure was more than met by the year's income. The society has made grants to Sierra Leone and the Niger territory. The Rev. Henry Wright, Clerical Secretary, then read an abstract of the annual report, which recorded with thankfulness the assurance that the people of England were determined, under God, to take advantage of the fresh openings abroad. It also stated that new plans were being made for carrying the Gospel to regions beyond, where the doors seemed now opening. At Lagos (Yoruba), twenty-five years ago, its river was periodically worshipped with human

sacrifices, and now there is a happy people everywhere seen, and from many lips comes the sound of Christian praise, which formerly offered homage to devils. Two of the society's missionaries have explored the country east of Lagos, and brought back encouraging reports from that part of their willingness to receive missionaries. Abbeokuta seems now permanently opened to the work of the society. Competent representatives from the grandest field for missionary enterprise in the world—namely, India—were on the platform before them, and therefore the details of work in Bengal, Madras, and the Punjaub would be left to them. The European staff in Ceylon has been weak numerically, but, notwithstanding, 112 adults had been baptized. From China the reports on the whole are very encouraging. Amongst the 2,000,000 inhabitants of Foochow, missions had been graciously prospered. No less than 100 adults were baptized, and the number of inquirers and candidates was larger than formerly. Thirty-four adults had been baptized at Ningpo during the year. From Pekin most cheering accounts had been received, and the schools were well attended, besides sixteen adults baptized, and several hopeful candidates. As a missionary field Japan is an uncertain one. The edicts against Christians are not only not repealed, but have recently been referred to as part of the law of the land. Still, in the last twelve months there has been no persecution of native Christians, and the society has four stations there, and six missionaries. A year ago the committee sent a reinforcement of three agents to North-west America, in company with Bishop Bompas, two of whom are now labouring in the valley of Saskatchewan. Missions in the North Pacific have had their share of trial, but still the work has prospered. A hundred souls were enrolled as settlers on New Year's Day, which is the largest number since the mission was commenced. There were 119 baptisms, of whom 84 were adults. During the year the number of stations had increased to 157, the European clergymen to 211, the native and country-born to 154, giving a total of 365 clergymen. The European laymen, schoolmasters, lay agents, etc., were 23, the European female teachers (not including ministers' wives) 12, while the native catechists and teachers of all classes not sent from home were 2,391; the number of communicants was 24,497.

The noble Chairman having briefly addressed the meeting, the Bishop of Durham moved the adoption of the report. His lordship, who was greeted with loud and prolonged applause, observed: "I believe one great reason why the missionaries of this society, amid the various blasts of unsound doctrine which have agitated the Church—the main reason why these men have been kept sound in the faith, is that prayer has been continually made on their behalf. The other reason why I believe God's blessing has been vouchsafed to this society is this, that during the three-quarters of a century in which it has existed it has held firmly and consistently to Evangelical doctrine. There have been times when it has been suggested, and those times may come again, that a little more of union with other societies or other parties, working in the Church at the same work, might bring increased influence and support; and there have been times when it has been suggested that the society, where they have missions and where there is a bishop, should give more power to the bishop, and that they should give up their control over their missionaries. There have been times, again, when it has been said by friends of missions that it was an anomaly that a self-constituted society should carry out work which is the real work of the Church at large, and that therefore this society and the other societies alike should occupy themselves in collecting money, and should give up all authority and management to a Board of Missions. These objections have been urged, and will be urged again, but the society has gone on in its own plain, straightforward course. It has felt that if it obtained more ecclesiastical status, by giving up its own principles, it would lose its independence, and in losing its independence it would lose its usefulness. And the reason why this society is trusted in so remarkable a way, not merely by the associations and by those who subscribe to it, but by the whole body of Evangelical Christendom, I may say, is because it has stood firm to its principles, and therefore has only sent forth men varying, indeed, in ability, some suited to translate languages, some suited for direct missionary work, some better suited to build up the converted heathen in their faith, but one and all uttering the same message, without any variation or uncertainty, preaching in all its simplicity Jesus Christ and Him crucified; holding forth to the perishing heathen the pure bread of life, unadulterated with the leaven either of neology or of sacramentalism. You must be content, believers as you are in the Gospel of Christ as the one remedy for your own sin-sick souls and for a sin-sick world—you

must be content to believe that the wisdom of the world is foolishness with God. They who tell you otherwise may have great influence and weight, on account of their position in philosophy and science; but they are not so distinguished as humble servants of God's Word and followers of the Lord Jesus Christ, and you may well be content to know that the faith you received from your fathers, and the Christianity which has been the great source, the one source of the elevation of our country to its present prominence among the nations of the world, which has been our source of hope and content, peace and consolation, for generations and generations in past days, is still such in the present day. The hope of Christians will last in all its fulness and power when the Socialists and the philosophers, with all their speculations and theories, have passed into oblivion. Now, there is another class that you need to stand firm against. You must not be ashamed to own yourselves as Evangelicals. There is a large number of persons who say now-a-days that Evangelical religion has lost its life—has lost its power and vigour; that it was very good in past days, but that its power has gone now. I do not think that this meeting indicates that Evangelical religion has lost its power; I do not think that the report of the society, showing increased interest and increased work, indicates that it is in a dying state. I was reading only the other day an article in which it was set forth how completely weak, imperfect, and useless was the work now of the Evangelicals, and how superior is the work of the Ritualists of the present day, and speaking with regard to the extent of their work and their zeal, and the number of churches built in the last ten years. It divides the time into three decades of years. The first decade was that of the Evangelicals, the next that of the Tractarians, and the third that of the Ritualists. In the first decade there was a good number of churches built, but not a very great manifestation. In the reign of the Tractarians there was a considerable increase; but in the reign of the Ritualists the number of churches built was twice as many as all those built in the two former reigns. Why, they might just as well argue that, because we find in the statement read to-day that the communicants in the Church Missionary Society have nearly doubled in the last ten years, and nearly doubled in the former decade over that preceding it, all this was the work of the Ritualists. Why, this work of building churches, and otherwise manifesting zeal, is the result of the work of the Evangelicals. They sowed the seed, and we are reaping the fruit. Be bold in proclaiming the Gospel to be the power of God for the salvation of souls, and let all your deeds at the same time be done in charity. There is a great deal of false charity in the present day; there is a charity which seeks to excuse error. True charity rejoices in the truth while it pities and seeks to bring back the erring. It has no pity for, or sympathy with, the error; the truth must be held. It is very pleasant to have unity, but truth must be put before concord, and the only real basis of lasting unity is the basis of essential truth. May I say one word as an old clergyman to my brethren, the younger clergy? I think I shall be echoing the feelings of many a true-hearted layman in the Church of England when I say that you—you too—must stand fast in the faith. These are days when you are asked for a little concession, a little compromise for the purpose of purchasing, as they would say, a lasting peace. But the concession and the compromise is all on one side. Just take up the eastward position, just allow the wearing of Eucharistic vestments, just permit one or two other things, and then all will be peace. A subtle enemy says, 'Just give me your outposts, and then we shall be friends,' while his design is as soon as they are taken to take the citadel itself. My dear friends, it is very easy to say all this, it is very easy to plead this, but it is very hard for many a clergyman in a country district to stand fast thus in the faith. He may have some influential parishioners who seek to introduce that which he cannot approve of; he may be surrounded by clergymen who are of a different view. He would fain act wherever he can in a friendly spirit with his parishioners; he would fain be good friends with those clergy who surround him, and it is so easy, so very easy, to yield a little and a little, to allow of a little more ornament or ritual, a little more sacramentalism, a little dropping of distinct dogmatic teaching, and then all will be friends. It is so hard for that isolated clergyman; but I doubt not you will say, as the Apostle did of old, that you will not give place—no, not for one hour—to that which is at variance with the Gospel of Christ. The position of the minister in itself is nothing; but if it indicates sacramental doctrine—if it teaches that the minister of Christ is a sacrificing priest, then, my friends, you must stand out against it, because it is seeking to strike at the very foundation of the Gospel. Then let your teaching be thoroughly Evan-

gelical. That was the teaching of the Reformers—it is the teaching of your Prayer-book, of your Articles—it is the teaching of God's own Word; and therefore it will be mighty for the pulling down of error. *Magna est veritas*—and, above all, when the *veritas* is *Dei veritas—et prævalebit.*" The Rev. T. V. French, missionary for Lahore, in seconding the resolution, spoke of the work in which he had been engaged in the Punjaub and at Lahore. They were deeply indebted to the Christian ladies for their efforts in those parts, and he looked upon the success which had been granted as an answer to intercessory prayer; especially that carried on in the Lahore College. Thanks to statesmen in the Punjaub, and their heroic and chivalrous labours, who were the pioneers of this work, the way had been paved for missionary enterprise. The fact that men of influence and rank among the natives were coming forward to confess Christ, was in no small degree the result of such labours as those of Herbert Edwardes, Sir William York, and General Lake, who by their high Christian bearing and courage had done a true missionary work. Livingstone used to say that "Christian statesmen were missionaries of the first water," and he thought this had been fully exemplified in the operations of their society, which also owed not a little to the native Christian Church in the Punjaub, seeing that it had supported the Church Missionary Society to its fullest extent, while even in Lahore there was a small missionary society, raised and entirely supported by native Christians. Mr. J. Maden Holt, M.P., expressed to the Lord Bishop of Durham publicly and in his presence his sense of the deep debt of gratitude which the Church of England owes to him for his noble and faithful defence of the principles of the English Reformation. The honourable gentleman was loudly applauded in doing so. The newly-consecrated Bishop of Ballarat moved a resolution referring to the loud call for labourers arising from the providential openings for the preaching of the Gospel in heathen lands. He stated that although he had not hitherto endured exile, yet a ship was lying in the docks on which he would embark within two days, and which would carry him 12,000 miles from home. (The Bishop sailed for Australia on the 6th ult.). The Rev. David Fenn, missionary from Madras, seconded the resolution in an interesting speech referring to the society's work in Tinnevelly, and to that of the American Board of Foreign Missions, and of the London Missionary Society, from whose agents he had always received as great and brotherly a welcome as he did from his own colleagues. From time to time they had held large conferences of Christians from all the thirty Protestant Missionary Societies, at which important subjects were discussed in a friendly manner. After a reference to Travancore and Cochin, he alluded to the ancient and fallen Syrian Church in that country, and expressed his conviction that there was a true and remarkable revival of religion in those parts, which is spreading itself from congregation to congregation, and which cannot fail to be attended with much blessing. The Bishop of Gloucester and Bristol said he was sure now was the time for Christian effort and earnestness, because calls were being addressed to us from all parts of the world, and it behoved them each to make a fresh start in the cause of missions.

There was an interesting evening meeting of the Church Missionary Society, which was presided over by the Bishop of Ripon, and was addressed by several missionaries.

LONDON MISSIONARY SOCIETY.

The Chairman of this society, which met, as usual, at Exeter Hall, was Mr. Alderman M'Arthur, M.P. In his opening speech he remarked that he had always loved missions, and he considered that the London Missionary Society had presented an example to all the churches. He enumerated some of the society's labours and successes, beginning with its first mission in the South Seas and ending with that in Madagascar. Speaking as a Wesleyan, he said, in love and veneration for the London Missionary Society, he represented the great Methodist family in all parts of the world. The Rev. Dr. Mullens read the report. It stated that the total number of missionaries in the service of the society at the present time was 156; and there were 38 missionary students. The number of English missionaries was not greater than it was ten years ago, but it should be observed that in nine cases of English churches, formerly reckoned on the society's roll, their pastors were no longer regarded as missionaries of the society, and the Christian churches and stations had been left to fewer English missionaries and an increased number of native pastors and evangelists. In this way, no less than twenty-seven English missionaries had been transferred to the aggressive and evangelistic side of the society's work; twenty-five new stations had been occupied; and the range of the society's work had been widely extended. The directors reported with great thankful-

ness that they had been able to carry on the society's work with ample supplies. The ordinary receipts from subscriptions, donations, and collections had continued to increase, and had reached a higher amount than in any previous year. So large had been the sum placed at the society's command that the directors had not needed to draw anything from their reserves for that special outlay which had been caused by the extension of the Madagascar and New Guinea missions, to which they were entitled. For six years running the income of the society had exceeded 100,000*l.*, and they felt that the time had come when they might enter with earnestness upon that increase of the society's missions in India and China which they had long desired, and which the extent of those empires loudly called for. The directors were gratified to find that the zeal of their young friends remained unabated, as they had again raised over 4,000*l.* as a new year's offering for the support of their missionary ships. Many pages of the report were devoted to the Madagascar mission and the recent deputation. During the last five years the directors had added greatly to the number of the English missionaries on the staff of the Madagascar mission, and had increased that number from twelve to thirty-three. The time had arrived for the establishment of new stations, under English missionaries, at some distance from the capital. In Antananarivo there were sixteen missionaries of the society, and four of the Friends' mission. In South Africa the society's missions were strong in men and agencies, and work had been carried on uninterruptedly throughout the year. The older stations of the South Sea mission continued to manifest in stronger degree the fruits of that Gospel which had so long been preached among them. Once and again the directors had laid before the friends of the society particulars of the persecution which had been carried on unrelentingly by the Roman Catholic mission in New Caledonia against the converts of this society in the island of Uvea. These converts had been subjected to these unrighteous proceedings for more than twelve years. Appeals had been made again and again to the humanity of the priests, to the justice and humanity of the local authorities, and all in vain. Her Majesty's Government had warmly seconded these appeals when laid before the Government in Paris; but, down to the latest date, the opposition and ill-treatment were still continued. During the past year the New Guinea mission, the latest born among the society's enterprises, had assumed definite shape. Led by two English missionaries, more than twenty native evangelists were engaged in founding this new mission in a land which for many generations had been the terror of the mercantile world. In China the usual additions had been made to the churches, and the instances were numerous in which both individuals and the native churches had come forward to carry on Gospel work for themselves. The work of the Indian mission grew in importance, and every year seemed to throw into greater contrast the efforts of the Christian Church and the great field in which they were carried on.

The Rev. J. G. Rogers, in proposing the adoption of the report, referred to the great spiritual movement now felt at home. He remarked: "The quickening of our churches is due to many causes. It seems to me at least a grand demonstration of the very thing which has been most questioned, the power of the Gospel of Jesus Christ, and, above all, the power of the Gospel of forgiveness. The enemy said, 'The age has outgrown the Gospel; the age has got science, the age has got culture, the age has got profound knowledge of physical and mental phenomena, the age has got historic criticism.' The general burden was, the age had got so exceedingly wise it needed no instruction, and did not want the Gospel of Christ at all; so men were shouting, 'Pull it down, raze it to the ground! the age does not want it!' and suddenly, in the midst of all their boastings, and their contempt, and their scorn, there has come a mighty swelling voice right up from the heart of the people, and it says, 'We do want it, and the one thing that we want is the Gospel of Jesus Christ.' The enemy said, 'The Gospel is dead; we have killed it; science has killed it; criticism has demonstrated that it's false; philosophy is laughing it to scorn; bury it; it is dead.' Suddenly a voice from heaven said, 'Behold!' and it lives again; it lives in the hearts and sympathies, the affection, and the faith of men. The enemy said, 'I will pursue, I will overtake; I will divide the spoil.' But He that sitteth in the heavens has laughed. The Lord has had them in derision, and they are scattered. At least in this the proof is given that the Gospel of God is to-day what it has always been—the mighty power of God unto salvation. We took ourselves to prayer, we have prayed to God; there were praying hearts over all parts of this kingdom, and all parts of the world; and I say the wondrous regeneration of this great spiritual spring is

the answer to all the calumnies of the enemy, is the proof that prayer is a power, and that it must prevail. This attack was only a part of the whole assault on the very existence of Christ himself. They would resolve Him into a sentiment, they would make Him a great teacher, perhaps; but they would rob us of the living Christ; and that has touched the heart of the Church, and well it might. It is under the power of a living Christ that we mean to regenerate the world; we have no other hope. We are not going forth to the heathen world simply because we feel we have a great mission in saving them from eternal destruction. That is one motive; but the motive which chiefly weighs with us who are going forth is because for them our Lord died; for them He kindled with the enthusiasm of humanity, because He would have us go forth in his spirit, breathe his influence, manifest his Gospel; and the one message that we have to hold out to them is simply this, 'Behold the Lamb of God, which taketh away the sin of the world.' That Gospel of forgiveness is shown to be the great power of God in this land: so will it be in all lands." The Rev. George Cousins, missionary from Madagascar, in seconding the resolution, gave a sketch of the history of the mission in Madagascar. In the course of his remarks he said: "It is the natives themselves who do the work in Madagascar; it is very rarely that the missionary goes first. The native is the pioneer, taking the Gospel in his own hand. The soldiers do it. Sent away on Government service, if they are Christians, they take their Testaments with them, and when they find themselves surrounded by heathen and Sunday comes round, they hold service in their own families, and the heathen join them. After a year or two, we get a letter at the capital saying there is a congregation formed at such a place, and they want Bibles, hymn-books, spelling-books, and other things, and they want you to come and visit them, and that is the first we have heard of the church. In the same way slaves sent by their masters to mind the cattle in the wilderness follow the same plan, and originate new congregations in distant parts of the island. These are the things that have contributed to the wonderful success that has attended our mission in Madagascar. The heathenism of Madagascar was thoroughly degraded and thoroughly bad, and a nation does not throw off the results of its heathenism all at once. When people conscientiously accept the New Testament as their guide, they can only act up to the light they possess, and the light they possess will be small or great according to the length and depth of their experience. Our Malagasy have not had much time, and their thoughts are not broad enough to take in all that we think they do take in, and the consequence is, heathenism clings to them, and it is one of the difficulties we have to contend with in our work. Another difficulty that we have arises from the extent of country still to be evangelized. Some people speak as if the whole of Madagascar had become Christian, whereas it is only just the little central province and another small circle down in the south and one or two little centres in the north and north-west. There are masses of people still living with very little, if any, knowledge of Jesus Christ and his Gospel. Then another difficulty, and this is a delicate point, arises out of the theory and practice of the Malagasy Government. I should tell you, first of all, that, apart from the Gospel of Jesus Christ, liberty—civil and religious—has been utterly unknown in Madagascar. The theory of the Government is just that of a despotic monarchy; the people are in the hands of the Sovereign—they are her slaves; they call themselves so, and she treats them as such. For instance, if a man is high enough in position to attract the notice of the Queen, when he is about to marry he sends up and asks her if a certain day will do for the wedding. When he has a funeral he sends up and asks whether he may bury such and such a person on such a day. Every little detail of life is first taken up to the Government, and if a man is too low down to be noticed by the central Government, he does the same thing with his chief; so that liberty is a thing unknown to the people. The only liberty they know anything about is that which they have learned of the Gospel of Jesus Christ; the only liberty they possess is in their church life and action. I think this should teach us a lesson of patience, and should also demand from us some sympathy with the Malagasy Government in their difficulties." The Rev. Dr. Wallace, of Glasgow, in supporting the resolution, referred to the awakening that has taken place in this country, and in other countries in Europe, and said, "I have seen the fruits in every congregation that has received an awakening in an increased interest in the mission cause." He mentioned some examples and went on to say: "The revival of true religion—what is it? It is but a revival of true earnest prayer. When Lord Napier was presented some years ago with the freedom of the city of Edinburgh before a great and influential gathering

of citizens, he very gratefully acknowledged, in the presence of the Lord Provost, the power of prayer at home in behalf of his mission—the relief of the captives of Abyssinia. I remember distinctly his words: 'Gentlemen,' said he, 'when the last captive was brought in on that memorable night, and his chains were knocked off—when I saw the last man placed in safety under the British flag, I did feel, as an old soldier, as I never felt before, that there must be very many hearts praying for us at home.' So it was with Luther in that ordeal that he passed through at Worms. When the day was ended he wrote to his friends those memorable words, 'I think, I know that I am prayed for.' And the effect of increased earnest prayer, and of revived spiritual life, cannot but reach our more distant mission stations, so that the strongholds of heathenism, like that of Magdala, will ultimately give way, and many a captive of sin and Satan and idolatry be set free. I have been for forty years identified with the temperance reformation in this country, and I solemnly state that I have seen more good in connection with the diminution of drinking result from one year's blessed revival than I have seen during the whole previous thirty-nine years put together." The Rev. J. A. Macfadyen, of Manchester, who was the next speaker, urged the duty of liberality on the part of Christians in the support of the missionary enterprise. The Rev. W. J. Wilkins (missionary from Calcutta) spoke of the revival of religion in India. He said it commenced among the European Christians of Calcutta. In the month of November last it was evident to all of us that there was a quickening going on amongst the native Christians, not of our churches only, but of all the churches in Calcutta. And further, not from Calcutta alone, but from almost every mission station in Bengal, we have the same tidings of its quickened life, of an earnest consecration to Jesus Christ, and a wish not to remain simply possessors of the glorious Gospel, but to preach it far and wide to their heathen and Mussulman neighbours. Mr. Wilkins also dwelt on the great importance of female education in India and China.

WESLEYAN MISSIONARY SOCIETY.

The Right Hon. James Falshaw, the Lord Provost of Edinburgh, presided at the annual meeting of this society, which was held at Exeter Hall. The hall was densely crowded. The report, read by the Rev. Mr. Perks, showed that the steady increase of income (about 3,000*l.* for some years past) had been maintained. The review of the society's operations was distributed under five heads: 1. Irish and Continental Missions; 2. Colonial Missions; 3. Missions to the African races in the West Indies and in West Africa; 4. Missions in India, with Ceylon and China; 5. Polynesian Missions, which were under the care of the Australasian Conference. The Friendly Islands were altogether Christian in profession. King George was heartily attached to the missionaries as ever. Reference was made to the Fiji Islands having lately become a British possession—a passage which elicited loud and hearty cheers. The establishment of a mission on New Britain or New Ireland, or on some other islands near the east coast of Guinea, was contemplated. A general recapitulation showed that the society had, of principal stations, called circuits, throughout the world, 944; chapels and other preaching-places, 7,047; ministers and assistant-missionaries, including supernumeraries, 1,224; other paid agents, as catechists, interpreters, day-school teachers, etc., 4,840; unpaid agents, as Sunday-school teachers, 25,307; full church members, 174,834; on trial for church membership, 17,173; scholars, 267,692; printing establishments, 4. The Lord Provost of Edinburgh congratulated the society on its present state and prospects. It was working in harmony with all other Christian missions, using different means to reach the like ends. His lordship proceeded with a warmly commendatory review of the society's work, making especial reference to the great change which it had been the means of effecting in Fiji, and concluding, amidst loud applause, with an earnest appeal for liberal support of the missionary cause. The Rev. Dr. Punshon, President of the Conference, in moving the adoption of the report, referred to the loss the society had sustained in the death of the Rev. Luke Wiseman. He rejoiced to find from the report that Wesleyanism was spreading the Gospel in Brussels, in Imperial Vienna, and in Munich, the centre of German art. He trusted that they would go on spreading it from Hungary, where the Magyar language was spoken, right into Turkey, so as to have it tilt there with the False Prophet till Mohammedanism itself, as well as the other false doctrines, is overthrown by the light of truth. Speaking of the great religious awakening that is rising over this city, he said: "My point is that we are to regard all this as a summons to faithful duty. Here and there and yonder we see the cloud rising, swelling, hanging, and bursting over this and that hill of Zion; churches that have languished for years have

been roused into an activity of life that has astonished them, and have felt as if the death-frost was unlocked which had been long benumbing them, and many have begun to run to and fro, enflamed with zeal for God and love for souls; old foundations have been smitten like the rock of Horeb, and the waters have leaped forward in the wilderness; the sound of earth's only joyous wailing—the wailing of penitent hearts which had heaviness follow—has been heard from many cottages and from many souls; ministers whose ministerial labours have been on the rock for many years have brought their sheaves with a reaper's hurrying gladness; the gracious rain has come down so pitifully and bountifully as if it were going to be an eternal April to the ground, making it all one emerald, and everything seems as if a mental summer to the world were coming. Every Christian must devoutly thank God for the signs of the times in that matter. Well, but what is the lesson which it teaches us? What is the *morale* of all this revival energy? Luther says somewhere, 'The grace of God is a flying shower.' Is it to be so? I will tell you, if you want to know, what, in my judgment, the *morale* of all this is from. In one word—"work." Hard work—harder work—self-denying work—thank God, remunerative work. There is a passage that you have listened to, that you have perhaps quoted many times,—'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' Who says that? Christ is the speaker there. It is the glorified Christ working constantly for the earthly Zion; and as it is in heaven, so it is on earth. There must be no lingering on the summit of Tabor. The solemn ceremony of the Redeemer's installation as the world's High Priest must be shortened. The loving selfishness which would build tabernacles there must be scouted. Why? Because a poor lad under the power of a demon, and his almost frantic father, want the power of the Divine Healer in the plain below. Oh, it does seem to me to be the very perfection of a type or pattern for us who aim to be faithful servants! Now that is our pattern, and if you intend to avoid condemnation and to bring upon yourselves all the fulness of this divine baptism, there must be born in the heart of each one of you to-day a solemn, sober, settled purpose to work as you have never done for the conversion of the world." The Dean of Canterbury, who was loudly cheered, sounded the resolution. He declared that it gave him great pleasure to be present, as he had for years entertained the greatest respect for their body. He believed that to them was due very much of the life now to be found in the Church of England. Were John Wesley now to return, he would see in the Church an earnestness and zeal godliness which in his time were evoked out by formalism. He felt that he was doing nothing more than his duty in offering his tribute to the founder of their body for the great good he had done to the Church. For himself, he believed that a good deal was gained by difference of opinion. They were standing close upon the heels of the Church Missionary Society, but he had no narrow feeling on the subject, and he should be very sorry if the two societies did not work together in love. He hoped that the society's income would advance to a quarter of a million, but of course he said his friends would keep ahead if they could. They had the Bible in common, and so long as they followed the precepts of that book they would not be far apart. Speaking of the advances of the Papacy, the Dean said: "There is that wonderful revival of mediæval superstition amongst us, and here I may give a reason why I am grateful to this society. You know that in our city of Canterbury we have lately had cardinals, and deans, and bishops, and all sorts of people come down to open a chapel dedicated to St. Thomas of Canterbury (Thomas à Becket, as we know him), and yet the Church of England has not done anything to right herself. But your body has, because you have done something at Rome. Under the freedom that now exists in Italy there are four communities who have appointed ministers at Rome, but the Church of England is not one of them; therefore they are not 'avenging me of mine adversary,' but you are. The Dean then referred to his visit to America, where he said he had several means of seeing the greatness of their position. "I know that the Episcopalian Methodists in America are doing a very great and noble work there. It is to a great extent the popular religion there; and when the great mass of the people go with them, and they hold up the lamp of Christian earnest truth which your body holds up here, I do trust, my Lord Prelate, that your great body and ourselves, the Church of England, may draw nearer together. It has been said with truth in the last paragraph of this report that the work of converting the heathen is only just begun. It has only been in this nineteenth

century that Christians have set themselves heartily about it. We cannot expect to reap the ripe sheaves when our fathers remember the time, and even some here, when we first began to sow. It is a great work. We in this generation have been honoured by being the first to work from the time of our fathers earnestly in this great business of God. It is to the great honour of this century that it has roused itself to a sense of the duty of sending missionaries everywhere. I believe that this great work of evangelizing the world will be a thing that will have a reflex action upon us; that if we are to escape from that wave of scepticism, and that other wave of superstition against which we have struggled, on the right hand and on the left hand—that the great thing that will bring the blessing and give us the victory will be working earnestly and heartily in winning the whole world for Christ—that blessing will bring its reward, and that reward, I thoroughly believe, will be a deeper conviction and firmer faith in our own Christianity." The meeting was also addressed by Professor Smyth, M.P., Revs. O. M'Cutcheon, J. Hutcheon (from India), J. Bedford, S. Coley, W. O. Simpson, and Dr. Moulton, Mr. Stephenson, Mr. Bunting, Rev. Gervase Smith, Rev. Dr. Jobson, and the Mayor of Belfast.

BAPTIST MISSIONARY SOCIETY.

Exeter Hall was not quite so well filled at this year's anniversary of the Baptist Missionary Society as on some former occasions. Mr. J. S. Wright, of Birmingham, occupied the chair, and the report was read by Dr. Underhill. This document stated that the society begins the year 1875-6 without a debt, and with the confident assurance that it will be a prosperous one: 3,546 converts have professed Christian discipleship during the year; nine new missionaries have consecrated themselves to the work of the Lord in connection with the society. The native churches in India are making full proof of their divine calling. Crowds throng round the missionary, that they may hear the "good news." The Bible is being circulated by tens of thousands. In Ceylon, 103 services, attended by 3,000 individuals, are held every week: 26 persons have been baptized, and 49 others are candidates for baptism. In addition to these, there are 81 inquirers. The fields are white already to the harvest. The Chairman addressed the meeting on the society's work in India. The Rev. E. G. Gangee spoke on the reasons afforded for thankfulness and hope by the present aspect of missions. He thus enforced dependence upon God in the prosecution of all spiritual work: "I felt, as our Secretary delivered his report and as our Chairman made his opening speech, that the work is so great, so vast, so awful, that, if it were not for the fact that God is with us, we may as well give it up at once. Now, how often do we fail to look up in our work at home and abroad? We look behind, before, to the right hand, to the left, we look to self and to men, and we forget to look right up. Is it not so with our ministry? Would to God we learned the habit of looking up constantly! We seem often, when our faith is too weak, to think too much of selecting the text, composing the sermons, preaching them, holding the congregation together, and comforting the souls of the people. What is the result? Why, the ministry becomes an intolerable and crushing burden; it kills a man; he is carrying what God never meant him to carry. If we could look up and feel, 'My God will give me the text, and help me to preach the sermons, and to keep the congregation together,' we should not get up of a Sunday morning hot and anxious, to go up to the pulpit as a man going to the scaffold, but would hail a Sunday morning as it comes round, and go with a light heart to God's work. That is what we want to do in connection with this society. Do not look too much to the secretaries; they work hard and right well. Do not look too much to the committee, or the subscription-list, or the ministers, but look up to God, and He will give you the increase. We are fishers for Jesus—fishers of men. Do not look too much at the boats, nor to the nets, nor to the stalwart arms of our brethren, or to our own strength and skill, but look to His presence who stands with us in the bows of the boat, who counsels us to cast the net on the right side of the ship; and as we realize His presence and obey His voice, we shall lower the net where fishes abound, and the net will break; the machinery of our organization will burst because there is not room enough to contain it. Now, brethren, we are in for a fight, and in this campaign we mean to win; we are committed to it, and we are bound to win, because we are not going on a war in our own cause. Let Cromwell's cry be ours; that cry which rose upon many a hard-fought field, that cry which was thundered forth by the Ironsides again and again as they struck their spurs into their horses' flanks and drew their swords from their scabbards: 'The Lord of Hosts is with us; and the God of Jacob is our refuge.'" The Rev. Dr. Mullens interested the meeting by speaking upon

India and Madagascar, and testifying to the growing power of Christianity in both these lands. He observed, in mentioning what he had himself seen: "Heathen life has been so saturated with heathenism that it is very difficult to get the heathenism out. There is a constant struggle with all Christian missionaries and Christian native pastors to get the Hinduism and the Mohammedanism and heathenism out of the daily habits and life and thought of the people; but if an Englishman is wise, and has clear and sharp eyes, and sound sense, it will wonderfully help his converts in getting rid of it. They will come to him with a thousand questions from the Word of God; and it is wonderful how they find out these difficulties in the Word of God that trouble my brethren around me. 'Who is Melchizedek?' they will ask you. 'Who was the author of the Epistle to the Hebrews?'—a very knotty question with them; 'Why does Christ call Himself the Son of God when He was the Son of David?' and the like. The native teacher goes through his Bible in the absence of the missionary, and writes his difficulties down, and the next time the missionary comes he sits down beside him in a quiet hour, brings out his bookful of difficulties, pins his friend down, and says, 'Now, will you kindly explain to me all these difficulties?' We went down into a retired corner of Madagascar that had never seen a missionary, except for one or two days, five years before our own visit, and we found there thirty-one churches. We found Christian men, senior officers of the Government, all Christians, acting as pastors of the churches in the wisest and most efficient way. One of these governors came to have a talk with us. He said, 'Kindly tell us what we are to do; kindly help us out of all our difficulties. Can't you get us one Englishman here? Can't you manage to get a Bible depôt? Can't you send us a better supply of Christian literature?' Their wants are just our wants. We talked with them and worshipped with them, and it was wonderful to see how well they got on. One Sunday afternoon I was left alone, when my two colleagues were up to another congregation. I could not speak Malagassy, although I understood a good deal of it. The native pastor conducted the service. They like to make a good thing of their service there, and, after an hour's singing, they have a regular service. There are two or three readings, and two or three prayers, and always two sermons as good as they can get; and after the first sermon was over, that being only a kind of preliminary (and this was the afternoon; they had had three sermons in the morning), the native pastor then began, with a little book in his hand, to ask the whole congregation their catechism. Now this was not No. 1; it was No. 2—the higher catechism; and to my astonishment and delight, the entire congregation answered him. He never expected me, and what they answered exhibited their own knowledge. It was not a get-up at all—it was a real thing. The governor was just behind me, with his wife, and all the aides-de-camp, all the secretaries of the local Government, and all the women and all the slaves were seated at the feet of their masters and mistresses. What was the character of the Christian schoolmaster who had the charge of teaching the congregation? Far away from English superintendents, without any hope of winning praise from his missionary, he went on year after year teaching these preliminary truths of the Gospel of Christ, and taught them so faithfully that his entire congregation knew the whole of them. If we only had a thousand pastors like that in India, it would soon tell upon the country at large." The Rev. Wm. Brock, jun., answered some objections which are made to missions. The Rev. Dr. Cairns, of Berwick, called attention to the great responsibilities, with regard to the Church and the world, under which Christians now live, and appealed to them to awake to a sense of the magnitude of the crisis and the importance of the present period.

MISCELLANEOUS.

The annual meeting of the *Society for the Propagation of the Gospel in Foreign Parts* was held at Willis's Rooms. The Archbishop of Canterbury presided. The annual report stated that the income of the society for 1874 had been the largest ever received in one year. The greater portion was devoted to the propagation of the Gospel in Asia. The society provided wholly or in part for the support of 503 ordained missionaries, distributed as follows: Asia, 127; Africa, 98; Australia and the Pacific, 53; America and the West Indies, 224; Europe, 1. Amongst this number were included 42 native clergy in India. There were also about 828 catechists and lay teachers, mostly natives, in heathen countries, and about 141 students in colleges abroad. The Archbishop having spoken on the encouragements to perseverance afforded by the progress in missionary effort, the meeting was addressed by Mr. Gorst, M.P., on the native races in the South Pacific, and more especially of New Zealand; by

the Rev. Dr. Maclear, on the gradual conversion of Europe; by the Rev. Dr. Caldwell, from Tinnevelly, on the languages of India in their relation to mission work; and by the Bishop of Moray.

The seventy-sixth annual meeting of the *Religious Tract Society* was held at Exeter Hall. The chair was taken by Mr. Stevenson A. Blackwood. Dr. G. H. Davis, the Secretary, read the report, which stated that during the year the issues from the home depôt had been 46,536,057—an increase of 1,733,597 upon that of the previous year. To this must be added 10,000,000, the annual issues in foreign depôts, including Europe, India, China, and Africa. Since the formation of the society there had been 1,595,000,000 publications issued. The value of the grants in publications was 8,045*l.*, and the money grants 7,918*l.* There had been issued during the year 470 new publications, of which 167 were tracts, containing, with the reprints, 641,695,580 pages. The missionary expenditure had amounted to 28,328*l.* It consisted of foreign money grants, foreign grants of paper and publications, grants to emigrants, to domestic applicants for tracts, circulating libraries, school libraries, colporteurs, etc. The amount of grants exceeded the missionary receipts, excluding legacies, by 5,057*l.*, which had been supplied from the trade funds. The wholesale warehouses in Paternoster Row were erected with the jubilee funds. The retail departments in St. Paul's Churchyard and Canon Alley had long been insufficient for the requirements of the trade. The committee had, therefore, resolved that they should be rebuilt. The money necessary for this object would be taken from the reserved trade funds exclusively. Dr. Davis gave an account of a case of conversion by the perusal of a tract entitled "The Tongue." The report concluded by stating that the committee abstained, and required their official representatives to abstain, from taking any public part in the controversies which divided Evangelical Christians, and confined their teaching to fundamental verities. The Chairman spoke of the value of tract distribution, and traced his own conversion to the instrumentality of a tract. The Rev. Dr. Halley contrasted the past and the present, greatly to the advantage of the latter; and there was, he said, a wonderful change. What had made it? What made their gentry more like gentlemen and their common people more like Christians? The spread of religious education and the circulation of religious literature. These were two instruments which God had blessed so greatly. He blessed God for what the Sabbath-schools had been permitted to do, and he also blessed God for the religious literature which the Tract Society had circulated. This society had done a wonderful work. He believed the Tract Society had done as good a work as any society of the present day. The Rev. Canon Tristram explained the threefold reasons which bound him to the society. He felt bound to it as a missionary man, as a scientific man, and as a Churchman. He added that he felt bound to say that the Tract Society had solved the problem of supplying secular literature with a religious tone. Dr. Barnardo mentioned some remarkable results of tract distribution. One case was that of a young friend of his who was a most persistent tract distributor; he had a practice of folding up his tracts in the shape of little cocked hats, and giving them away in all directions. About nine months ago he received a cheque for 500*l.* from a gentleman of considerable means, who traced his conversion to a tract thus folded, which had been thrown into his carriage as he was driving past the Bank of England. The gentleman expressed an earnest desire to see the young man who had given the tract, and on an interview being brought about, rose up, caught him by his hand, and almost embraced him. That aged rich man was now giving away large sums of money for the advancement of the cause of Christ. The Rev. T. S. Wynkoop (from Allahabad) spoke of the work in India. He stated that some of the best Sanscrit scholars were Christians, and there were several who were better informed than the pundits in regard to native philosophy. The Christian community was generally educated, but that could not be said of any other portion of the population. The Rev. Canon Titcomb also addressed the meeting.

The Earl of Shaftesbury, as President, filled the chair at the anniversary of the *Church Pastoral-Aid Society*, which was held at St. James's Hall. If the numerical attendance was somewhat below the average, yet the unanimity of applause which greeted any and every allusion to Reformation principles and Reformation doctrines—and these were neither few nor far between—abundantly evinced the warm sympathy entertained for this society by all who were present. The report stated that the existing grants were: clergymen, 604; lay agents, 222; giving a total of 826. Through the operations of the society, 825 additional public services on the Lord's-day are now maintained, besides 584

week-day services, 844 school-room and cottage lectures, and 942 Bible-classes. The society's grants have led to the erection, opening, or keeping open of 323 churches and chapels; and in districts at present receiving the society's aid, 311 rooms are used for divine service. The population benefited amounts to nearly 5,000,000. The Bishop of Gloucester and Bristol, who was the first speaker, urged the necessity of doing everything practicable to assist the society, and also spoke of the duties now imposed upon the minister of the Gospel of setting forth the truth with all Christian clearness, and of convincing the gainsayer. Upon the latter point he quoted from the Bishop of Oxford, who said in his recent charge to the clergy of the diocese that "a considerable number of graduates who hold offices in the University, or offices in the colleges, have ceased to be Christians except in name." The Rev. H. Woodward, of St. Silas, Toxteth, spoke of the spiritual condition of Liverpool, and drew a melancholy picture of the demoralized state of a population of nearly half-a-million of inhabitants, of whom at least one-fifth are Irish emigrants, and chiefly Romanists. He showed, however, how even in the midst of the mass of degradation, ignorance, and brutality which the criminal records disclose, there is a germ of good; and that the voice of the Gospel is not silenced even in such districts, but even there is still found to be the power of God unto salvation. The Rev. Thomas Whitby, of Leeds, gave an account of the impression produced by the late Episcopal mission there, which still further evidenced how efforts to proclaim the Gospel are welcomed, even amongst multitudes who have, to a great extent, forsaken all public worship. Another testimony to eleven years of hard work and good service in Birmingham was given by the Rev. Dr. Burgess, who, like the rest of the speakers, bore witness to the results of the support received from the Church Pastoral-Aid Society. The Rev. P. O'Brien, of Somer's Town, bore testimony to the great good done by the aid of the society in his large parish. The Rev. J. Griffiths, of Neath, also addressed the meeting. The last speech was by the noble Chairman, who in the course of his remarks observed: "I hope you listened to the weighty words of the Bishop of Gloucester and Bristol. Should we not take these things seriously to heart, and see that however encouraging our work may be, nevertheless the fever is abroad, the contagion is at work, and that not by social efforts will it be beaten back, but by the combined efforts of the Church from one end to the other. Yes, the seed is sown, and we must reap the harvest." His lordship went on to speak of enlisting the great mass of the working people in the diffusion of the Gospel. He observed: "I have frequently urged this necessity on this platform and in other places, and now look at what is going on at this very moment in London, and what is going on in many of our great cities. Why, what are Messrs. Moody and Sankey doing but acting on the very plan which I advocated—the enlisting of the working men? See what they have done. They have stirred up many localities, and at this moment there are hundreds and hundreds of working men who are going about teaching and preaching, in public and in private, to an extent which has never been known before. I don't say that a certain amount of mischief may not arise—when is the devil so active as when good men are at work?—but I am quite sure of this, that a vast amount of good will arise. In every previous movement of this kind there has been a certain residuum of great and glorious results, and so I believe it will be in the present case. I hope I shall not say anything unpleasant on this subject, and that is certainly far from my intention, but I want just to make one remark. Mr. Moody has been called an uncultivated man. Well, he has not had an education, thank God, in the University of Oxford; but, notwithstanding that, he has a wonderful power of getting at the hearts of people. He does not do what many other people do—preach about Christ and the apostles, and about the Bible, and about this and that; he preaches Christ straightforwardly, he carries Him directly to the hearts of the people. It is Christ with him, and nothing but Christ; he preaches Christ simply and without adjuncts, and the result is that he stirs the souls of the masses, and, as was said of our Lord himself, 'the common people heard him gladly.' I would say to the clergy, if you want to get at the hearts of the people, if you want people to listen to your preaching, don't go beating about on matters ecclesiastical; preach to them forgiveness of sins, and Christ's great redemption as the only atonement for sin. That is the way to make the people listen to you; that is the way that Mr. Moody finds to move and enlighten them. A great many persons of high station have been greatly struck with that man's preaching, with its wonderful simplicity and power. One of the powerful intellects of the day, the Lord Chancellor of England, Lord Cairns

—I name him, because I name him with honour—a short time ago said to me, 'The simplicity of that man's preaching, the clear manner in which he sets forth salvation by Christ, is to me the most striking and the most delightful thing I have ever known in my life.'" The noble lord's speech was listened to with profound attention.

The fortieth annual meeting of the *London City Mission* was held in Exeter Hall, under the presidency of Mr. Joseph Hoare, the Treasurer. From the report it appeared that last year nearly 3,000,000 visits had been paid by the agents, 275 to the sick and the dying; 3,500,000 tracts distributed; 1,900,000 persons had attended cottage meetings and meetings in mission-rooms; 7,000 Bibles distributed; 200,000 persons spoken to in factories, many more in hospitals and workshops, amongst whom other 53,000 books had been lent. Among the results tabulated were 1,600 drunkards reclaimed, 1,600 new communicants added to churches, and about 300 restored to fellowships from which they had fallen. Nearly 8,000 persons had died, all of whom had been seen and spoken to, as well as prayed with, by the missionaries. Mr. C. E. Lewis, M.P., moved the adoption of the report, which was seconded by the Rev. Dr. Paterson. The Rev. Jackson Ray, the Rev. H. E. Fox, and other gentlemen also addressed the meeting.

The forty-eighth annual meeting of the *Protestant Reformation Society* was held at Willis's Rooms, which were filled by a large and enthusiastic audience. The Earl of Cavan presided. Encouraging reports were stated to have been received from all the society's stations — Birkenhead, Brighton, Leamington, Leicester, Liverpool, and numerous other places. To do its work effectually, the society needs a far more extensive agency; it has at present not as many as fifty missionaries, whereas it should have 500. The speakers were the Rev. John Richardson, of Camberwell, the Rev. Henry Thompson, the Bishop of Ripon, the Rev. William Clementson, the Rev. C. J. Goodhart, and the Rev. Dr. Cumming, who, in concluding, in an eloquent speech remarked that he had never attended a better meeting in every respect than the one he was then privileged to address.

The *Colonial and Continental Church Society* met in St. James's Hall, the Marquis of Cholmondeley in the chair. The report stated that there had been a considerable improvement in the income of the society derived from associations, which was a sign of greater interest in the society and of substantial progress. Respecting the colonial operations of the society, nothing more clearly evidenced the need of its existence than the many applications for help brought before the attention of the committee. As to Continental operations, the withdrawal of Government aid from consular chaplaincies from the 1st of January last had resulted in applications having been made for grants in aid from various chaplaincies. The Bishop of Goulburn, in moving the adoption of the report, stated that in 1836 there was not a bishop in Australasia. Now there were 13 bishops in America, 7 in the West Indies, 17 in Australasia, and 9 missionary bishops. Sir Thomas Chambers, M.P., and other gentlemen also addressed the meeting.

There was a very crowded meeting in Exeter Hall at the anniversary of the *Ragged School Union*. The Earl of Shaftesbury presided. The orchestra was occupied by upwards of 500 boys and girls, who sang very heartily various hymns and songs under the conductorship of Mr. Proudman. Mr. J. G. Gent read the report, which stated that nearly 600 prizes would be distributed by the Chairman to the boys and girls as a reward for stopping at least one year in one situation. A considerable number had been in the same situation two, three, or more years. During the year 358 shoeblacks had earned 11,000*l.*, and since the Union began the brigade had earned 144,000*l.* The noble Chairman then delivered the prizes to the teachers of the schools for their pupils, and the children were addressed by the Rev. Gordon Calthrop. Speeches were delivered by the noble Chairman, Bishop Claughton, the Rev. J. Fleming, and the Rev. Wm. Cadman.

The seventy-first annual public meeting of the *Sunday-school Union* was held, under the presidency of Mr. Alderman M'Arthur, M.P., in Exeter Hall, every part of which was crowded by the teachers of the connected schools in the metropolis. The report of the last year's operations showed that the Sunday-school movement was progressing both in England and abroad, and it was estimated that the number of teachers and scholars had more than doubled since the census of 1851. The Chairman said that as a Sunday-school superintendent of thirty years' standing, he esteemed it a high privilege to meet so numerous an assembly and to be associated with such a noble band of workers. The Revs. J. G. Rogers, F. Tucker, and W. Braden addressed the meeting.

Earl Russell presided at the seventieth anniversary of the *British and Foreign School*

Society. His lordship advocated at considerable length the claims of the society, and lamented the perversion of the Bible, not only by the Church of Rome, but also by a section of the Church of England. The adoption of the report was moved by the Dean of Westminster in a characteristic speech.

The *Church of England Temperance Society* held its annual meeting at Lambeth Palace. The Archbishop of Canterbury, who presided, the Bishop of London, the Bishop of Gloucester and Bristol, and the Bishop of Carlisle spoke in support of the principles of the society.

The annual assembly of the *Congregational Union of England and Wales* was presided over by the Rev. Alexander Thomson, M.A., of Manchester, the Chairman for the year. The subject of his address, which was delivered before a crowded meeting of ministers, delegates, and others, was "Doctrine, Past and Present," and his object was to show that the old theology for which the denomination had long been distinguished was that which alone could save the world. They heard of such revolutions of sentiment as seemed to all but break down the old theology, but he maintained that the foundations were as firm as ever, although there was a change of doctrinal views and modes of statement on some points. Having traced the history of German speculation in the field of theology from the days of Schleiermacher, whose characteristic principle was to found a scientific belief on religious feeling, making a purely subjective element a constructive power, he showed how this theology worked its way through the schools of Germany, and had modified the views of English theology. Mr. Thomson, at great length, contended that it was raising up a school on both sides of the Atlantic which was sapping the foundations of Christian dogma, and must be met by the old theology, which set forth the death of Christ as vicarious and expiatory, as involving the endurance of the penalty of the law for transgressors, and as showing at once the divine condemnation of sin and of the divine love to sinners, that all might be encouraged to yield themselves through Christ to God. Such was the theology of the old divines, and such, through the Holy Spirit, they must continue to preach and teach if they would maintain the honour and glory of the denomination. On the motion of Dr. Mellor, of Halifax, a resolution was adopted by the assembly, protesting against the sacerdotal claims of the Romanizing party in the Church of England. In the course of the discussion on this subject, the Rev. W. M. Statham, of Hull, spoke strongly on the Popery of Ritualism, and commended Prince Bismarck for the courageous way in which he had handled the Jesuits in Germany. At a subsequent meeting of the assembly, papers were read, and a discussion took place on "The work of the Churches in preaching and otherwise spreading the Gospel." Most of the sittings of the Union were held at the Congregational Memorial Hall; and at a breakfast meeting which took place in that building subsequent to the proceedings we have briefly narrated, Mr. John Remington Mills and Mr. Samuel Morley, M.P., were presented with their portraits, in life size, painted by Mr. Wells, R.A., for the purpose of being placed in the library of the hall, among those of other eminent men who have served their generation and the body to which they belonged. A number of suitable speeches were delivered, all of which showed the high esteem in which both these gentlemen are deservedly held.

The *Baptist Union* met as usual, having as its Chairman the Rev. Alexander Maclaren, of Manchester. The topic of his address was "The Gospel for the Day." Cheers greeted the statement that his main purpose would be to insist upon the strong and earnest affirmation of the positive truth concerning Christ and His death, as their chief work and best weapon in view of the existing state of feeling and opinion. The emphasis placed by the speaker on Christ's death seemed especially to be grateful to the assembly. The Rev. Mr. Millard, the Secretary, reported a clear increase in the membership of the churches of 10,582. Thirty-eight new chapels were built last year at a cost of 64,185*l*. As many as 124 chapels were enlarged or improved, the outlay being 49,863*l*. Mr. Millard estimates that including contributions for foreign missions, the denomination contributes for directly religious objects not less than 259,097*l*. Papers were read in the course of the sittings of the Union, and discussions took place on "The Religious Aspects of the Times" and other topics.

*** In the table of receipts contained in the following page are included the *gross* amounts received by the Bible and Religious Tract Societies. Of the 222,191*l*. received by the British and Foreign Bible Society, 102,968*l*. was for Bibles and Testaments. The 144,566*l*. received by the Religious Tract Society is also inclusive of both benevolent and trade receipts.

RECEIPTS REPORTED AT THE RELIGIOUS ANNIVERSARIES.

	1874.		1875.	
British and Foreign Bible Society	£220,964			£222,191
Principal Foreign Missionary Societies—				
Wesleyan Missionary Society	167,995		179,946	
Church Missionary Society	261,221		175,835	
Society for the Propagation of the Gospel	110,259		134,826	
London Missionary Society	115,909		103,553	
Baptist Missionary Society	40,255		40,121	
Moravian Missions	18,017		18,371	
South American Missionary Society	11,788		13,727	
English Presbyterian Missions	8,971		10,248	
				676,627
Colonial, Jewish, and other Missions—				
Primitive Methodist Missions	35,207		46,706	
Society for Promoting Christianity among the Jews	35,533		37,317	
Colonial and Continental Church Society	35,238		36,364	
United Methodist Free Churches' Missions	14,548		11,019	
British Society for the Jews	7,657		8,076	
Evangelical Continental Society	3,121		3,878	
Foreign Aid Society	3,625		3,510	
Colonial Missionary Society	2,953		3,252	
				150,122
Home Missions—				
Additional Curates Society	55,270		60,960	
Church Pastoral-Aid Society	58,955		56,546	
London City Mission	40,670		46,070	
Wesleyan Home Missions	30,000		32,000	
Bishop of London's Fund	36,987		25,515	
Irish Church Missions to the Roman Catholics	23,513		22,987	
Incorporated Church Building Society	7,850		12,623	
Missions to Seamen	8,000		10,722	
Church of England Scripture Readers' Association	9,438		10,254	
Army Scripture Readers' Society	8,682		9,156	
Protestant Reformation Society	4,413		7,367	
British and Foreign Sailors' Society	5,655		5,704	
British and Irish Baptist Home Missions	4,800		5,100	
Home Missionary Society (Congregational)	5,176		4,512	
The Prison Mission	3,756		4,418	
Irish Evangelical Society	3,025		2,964	
Royal Naval Scripture Readers' Society	1,800		2,163	
Midnight Meeting Movement	3,599		1,916	
				320,977
Religious Educational Societies—				
British and Foreign School Society	11,215		20,547	
Indian Female Normal School Society	7,891		8,723	
Christian Vernacular Education Society for India	9,760		8,668	
Wesleyan Education Committee	7,878		8,654	
Home and Colonial School Society	6,416		7,660	
British Syrian School Association	5,578		5,966	
Ragged School Union	3,805		3,789	
Sunday School Union	2,669		3,016	
				67,023
Miscellaneous—				
Religious Tract Society	137,705		144,566	
Church Association	7,749		7,858	
Book Society	7,541		7,105	
Young Men's Christian Association	3,971		3,659	
Monthly Tract Society	3,051		3,062	
Bible Translation Society	1,974		2,438	
Christian Association for Young Women	1,476		1,878	
Church of England Sunday-school Institute	1,067		1,391	
Lord's-day Observance Society	934		1,000	
				172,957
	£1.625,530			£1,609,897

Evangelical Alliance.

"It were well if Christians could be made more alive to the serious evil, either of multiplying differences, or of magnifying these differences beyond the real dimensions of the worth and importance which belong to them. By so doing they put themselves into conflict with the object of our Saviour's prayer, which implies that the world's regeneration hinges on the palpable unanimity of His disciples."—THOMAS CHALMERS.

PROCEEDINGS OF COUNCIL.

NEW MEMBERS.

A meeting of Council was held on Wednesday, May 5; Samuel Hanson, Esq., in the chair. After reading the Scriptures, prayer was offered by the Rev. Robert Johnston. The minutes of previous meeting were read and approved. The following new members were unanimously admitted:—

John Clapham, Esq., Manchester.
D. B. Armstrong, Esq., Manchester.
Henry Lee, Esq., Manchester.
Moritz Meyerheim, Esq., Manchester.
Alfred Crewdson, Esq., Manchester.
Joseph Taylor, Esq., Havering.
Rev. Theodore Percy, Brocklehurst, Leeds.
William Brown, Esq., Dalkey, Dublin.
Mr. Peter Gallagher, Bray.
Mr. William Wilson, Bray.
The Misses Tighe, Bray.

FINANCE.

The cash statement and liabilities for the ten months of the year from July 1, 1874, to April 30, 1875, were presented, showing the receipts from various sources to have amounted to 1,278*l.* 11s. 3d., the expenditure to 1,267*l.* 3s.; balance of liabilities against the Alliance, 155*l.* 0s. 2d.

RELIGIOUS PERSECUTION IN TURKEY.

The Secretary read the following:—

A letter from the Rev. Robert W. Weakley, dated Smyrna, April 16, stating that, with a view to test the truth of the statement of the Turkish Government officially made to the British Ambassador some months since, that Mustapha and his family were at liberty to leave Smyrna, Mustapha had applied for permission, which was refused, as "no order had been received from the Government in Constantinople relative to this case."

Another letter of later date (April 23) communicated that, since the last despatch, Mustapha had been sent for by the authorities and informed that he was now at liberty to leave Smyrna; the order to that effect having just arrived from Constantinople. On his inquiring whether he might return to his home in Marash, the Governor replied that he might not. On asking whether he could go to a town (the name of which he mentioned), eighteen hours' journey distant from Marash, this also was refused, because it was in the Velayêt (pashalic) of Marash. "Then," said Mustapha, "my exile is not finished." "It is not," replied the Pasha. "If the Governor of this province," writes Mr. Weakley, "rightly apprehended his instructions in regard to this poor fellow, it is hard to exaggerate the pitiless cruelty and injustice with which he has been treated, or the insincerity which has been shown to the representative of Her Majesty at the Porte."

Communications were also read from the Rev. Joseph Beattie, dated Latakia, April 7, stating that there was no conscription being taken at the time, nor for a year after the Christian teachers were arrested at B'hamra, and that their enrolment into the army was an after-thought, and in consequence of their being Christians. Also, read a communication from Dr. Metheny, of Latakia, dated April 13, forwarded by Messrs. Peoples Brothers, of Liverpool, supplying a condensed statement in regard to the whole case of persecution in his district.

A letter was also read from the Rev. William Wright, dated Damascus, April 21, stating that Selim Khalify, Yusef Jedid, Ibrahim Khalify, and Assad Kanaan were, as a favour granted to Mr. Green by Essad Pasha, serving in a mixed regiment at Beyrout; but they complained of having deficient clothing and not receiving any pay.

The whole subject having been considered, it was moved by the Rev. Wm. Tyler, seconded by Mr. Wharton, and resolved, "That the Secretary be instructed to take such measures as may be thought necessary to bring the transactions of the Alliance and the correspondence of the British Government relative to these cases of persecution in Turkey before the public. That the Secretary, therefore, communicate with members of both Houses of Parliament, with a view to getting a member in each House to move for the correspondence and despatches on the subject."

ASSISTANT-SECRETARY.

The Rev. C. de Boinville announced his desire to resign his office as Assistant-Secretary. The Council having deliberated, expressed their cordial esteem for Mr. de Boinville, and communicated their earnest desire that he would postpone his decision, or that he would continue his services for a further period of three months. Mr. de Boinville not acceding to this proposal, it was resolved that his resignation be accepted. A resolution, moved by the Secretary, and seconded by Mr. Thomas Sercombe, was carried unanimously, that the Rev. C. de Boinville be appointed a member of the Council, which appointment was accepted.

ANNUAL CONFERENCE.

The Secretary read a letter from the Rev. Wm. Park, dated Belfast, April 22, stating that at a meeting of clergymen and laymen held the previous day, a large and influential committee had been appointed to make arrangements for the Conference of the Evangelical Alliance to be held in that city next October.

PROVINCIAL VISITATION.

The Secretary reported his visit to the provinces; in Manchester a large and influential meeting had been held at the house of Henry Lee, Esq., Sedgley Park, at which Lord Francis Conyngham, M.P., Samuel Gurney, Esq., Jabez Johnson, Esq., and Secretary, members of the recent deputation to Constantinople, attended. The addresses were listened to with much interest, and a resolution was unanimously passed approving the steps taken by this Council, and assuring them of the support of Christians in Manchester in furthering the object desired. This resolution had been forwarded to the Earl of Derby.

The Council desired the Secretary to convey their best thanks to Mr. and Mrs. Lee for their kind reception and hospitality on this occasion, and also to Lord Francis Conyngham and the members of the deputation for their presence and advocacy of the objects of the Alliance, and for the service rendered by them to religious liberty in Turkey.

Mr. Davis stated that he had proceeded to Dublin, and held a meeting, presided over by the Right Hon. William Brooke, M.C., at which a similar resolution was passed; also that a meeting was held in Belfast, at which the Mayor of Belfast and Charles Finlay, Esq., moved and seconded a resolution of like import. These resolutions had also been forwarded to Her Majesty's Secretary of State for Foreign Affairs, and the receipt of them had been acknowledged.

COMMUNICATION FROM DAMASCUS.

April 21, 1875.

My Dear Sir,—Your letter of March 22 has just reached me, with a letter by Mr. Fowler. The letter of the 27th, with your reply to "A Mahomedan," I got on the 17th, on my return from a three weeks' tour, with a colporteur, in company with Dr. Thomson, through Bashan. I endorse your letter, and rejoice to see that you have got hold thoroughly of the facts; and you certainly have the power of making them tell. One result will follow from your labours, that Christian England will never be dragged into another war for the Turks. I hope we shall yet gain our object and get the men released.

I wrote to Mr. Beattie, of Latakia, asking him to forward to Constantinople all facts of importance touching the arrest, etc., of the converts. I have again written to him for the facts you wish to know about the schools of Jebeleh and the families of the converts. My information about what took place at Latakia was drawn from Mr. Beattie and the converts themselves. While they were at Damascus I was in constant relation with them, and it was then that I was forced into so prominent a position with regard to them. My information is nearly all in that document I wrote in Beyrout, and which was forwarded by the Beyrout Branch of the Evangelical Alliance. As to the men,—

1. *They were permitted to serve in a mixed regiment*, as a personal favour to Mr. Green, by Essad Pasha, our late Pasha.

2. From a letter signed by Selim Khalify, Yusef Jedid, Ibrahim Khalify, and Assad Kanaan, written on the 1st of March, 1875, I translate a sentence. "Firstly, our soldiers' clothes are deficient, less than that of the other soldiers; so that Assad has not received clothes or shirt up to the present time, and they have never given Ibrahim either hat or boots. In the second place, the soldiers get paid twice a month, but they never give us anything, and our soap, shaving, and washing cost us at least fifteen piastres per month."

On going off to the Hauran, I sent them a little money; but as they knew I would be away, I have heard nothing from them. As soon as I get their reply you shall have it; I believe they are at liberty to go to Protestant worship, thanks to Essad Pasha alone.

We tried to get a converted Bedawy out of the country to Egypt, a few weeks ago, but

he was stopped at Beyrout. He came back here. Last Sunday we subscribed at the afternoon service to get a converted Persian out of Syria.

I start for England with my family, and expect to be in London about the end of May, and I shall be at your service; but I find you have the case at your fingers' ends. Mr. Green knows the whole case, and his reports and other papers connected with the case should be moved for. With profound gratefulness for your exertions,

I am, most truly yours,

WILLIAM WRIGHT.

FROM THE REV. DR. METHENY, MISSIONARY AT LATAKIA.

Latakia, April 13, 1875.

I hope to give you herewith a full and condensed statement in regard to the whole case of persecution here.

About twenty-one years ago, the Rev. Samuel Lyde, A.M., an English clergyman from London, opened a mission in the village of B'hamra. He had under his tuition and care a number of Ansairyeh children. About five years after he had established his mission school, his health having failed him, he gave over his property and school to the Americans, who had just shortly before arrived in Beyrout. The Rev. R. J. Dodds, D.D., and the Rev. Joseph Beattie, and their families, came to Latakia and took charge. Mr. Dodds departed to his heavenly rest; Mr. Beattie is still here at his post. Hammud (deceased), Asad Kanaan, Selim Khalify, Yusef Jedid, and Davoud Muhloof were pupils in his school, and he ordered an annuity of 60*l.* a-year to be paid for their support. This continued till his administrator died. Ibrahim Khalify is brother of Selim. They have all been members of the Church for several years—four to eleven years. Their treatment by the Turkish Government has been irregular, exceptional, unlawful, and persecuting. They are all converts from paganism, not from Mohammedanism, as the Turks represent. Selim, Davoud, and Yusef were teachers, and had been engaged for years in teaching, though Selim occasionally acted as clerk in the civil affairs of his native people. These three were seized in B'hamra, in September, 1873. They had never been demanded by the Government. Their names were recorded as being Christians in the capital of their district. We have in our possession a copy of an order from the Government to allow them to pay their dues direct to the Government on this account; so it is folly for the Turks to say, "They were not registered." They were openly engaged for many consecutive years in teaching; they cannot, therefore, be said to be "renegades." The rule is that all males be registered. If their names were not found in the public registers, they are not to blame for not being registered with the sect whose religion they had never accepted. When a conscription is to be made, the quota—*i.e.*, the number per centum—is announced. Though all are enrolled and required to draw, yet the proper proportion of blanks and black tickets are put in the conscription bag, and the drawing takes place—1st, in their own district; 2nd, in presence of the Court of Conscription. Before being ordered to draw, they may present reasons for exemption. Those who are not exempted from draft, in case of drawing black, have before them two alternatives: 1st, they may be freed by paying a fixed sum; or, 2nd, procuring a substitute. Now, Yusef, Davoud, and Selim were never demanded. There was no draft at the time. No person was taken but these three, though all the male Protestants were requested to call on the Governor in B'hamra. The Governor has nothing to do with the conscription; it belongs to a distinct, separate administrator. There was, in short, no draft, no notification to appear before the Court of Conscription, nor was any conscription called for in that season at all. They were seized, sent to Damascus in irons, and questioned about their religion, asked to recant, etc., etc. The draft was an after-thought with the Government. Whether there were any blanks in the bag we do not know; but we know they all drew black. Though they were teachers, and therefore not subject to draft, this point was not regarded. They did not have an opportunity to procure substitutes or pay exemption. The latter was hinted several months after.

An order for their release was procured through the kindness of Her Britannic Majesty's Foreign Secretary; but before the order was executed there was a change in the English Ministry, and this news reaching Damascus, the order was suppressed. The brethren were aware of the order, and felt that, having been illegally seized, irregularly thrust into the army, and wrongfully detained after they were ordered to be released, they were not guilty of any immorality in absconding. Yusef and Selim, therefore, departed at the instigation of their commander. They cannot, in any fairness, be called "deserters." Davoud could not see it his duty to go; so he remained, and

was taken to Constantinople.* Yusef and Selim repaired to B'hamra and Merewzh. On the 14th of October the brethren assembled for prayer in the evening. There was an appearance of rain, and Yusef concluded to sleep in the school. Selim was already there, sick of fever, and under the medical attendance of the Principal. Ibrahim, his brother, was caring for him. Assad Kanaan, Halil Rahjeh too, were in the house at the time. They were all seized in the night of the 14th or morning of the 15th of October. The same irregularities precisely were followed in regard to them as in the case of the capture which occurred a year before, except that violence was used towards their families. (For detailed evidence respecting this outrage see *Evangelical Christendom* for February last.)

Selim and Yusef, re-captured, were taken, along with Assad, Halil, and Ibrahim, to Damascus. On their arrival they were made to draw. In their case, as in the case of a year before, the same illegal course was pursued. There was no draft till this winter, nor had there been any before for several months. Halil, who was under age, drew white. He was not a teacher.

We have to complain that, out of fourteen Ansairyeh male converts, five are in the army, one has procured a substitute, another was drawn black in his absence. All except four have been demanded. All that are in the army, except Ibrahim, are teachers. But Ibrahim is Selim's brother, and that makes his detention unlawful, two brothers not being allowed to be in the army at once. We were hoping to attain an organization, a native church, and a native ministry. Should the Government succeed in retaining these men, it will be a precedent for like violence, and they may even proceed to greater extremes. May the good Lord deliver us from evil!

I send you a copy of a circular from the Turkish Government, ordering the closing of the schools. The circular was sent to the English and American Consular Agencies. I send you a certified copy in Arabic, and a translation (very literal). We also have in our possession an order which the governor sent to the villagers of Bahlulu, ordering them not to allow the school there, and not to give quarters to the teacher, but send him out of the town entirely. The Turks denied that any order had been issued for closing the schools; but this order is at the two Consulates here, and can be produced any time.

I do hope your English papers will awaken the sympathy of the English people on behalf of these men, so that they may be restored to their families, who are dependent on them for their support.

Yours in Christ,

DAVID METHENY.

[Certified Copy of the Order above referred to.]

To the Hon. Vice-Consulate of the United States of America in Latakia.

There has come an order from the Mutesserif, annexed to a copy of an order from his Excellency the Wali, founded on an order from the Grand Vizier; the substance of its contents is the necessity of continual care and perfect diligence to prevent the building and opening of schools by foreigners, whoever they may be.

Founded upon this order, it is obligatory to make known to you, according to this exalted order before mentioned, so that you may use all care to prevent the doing of any such thing by any one under your consular jurisdiction in this place. And on the supposition that such a thing has occurred, you will hasten to close and destroy any school opened by them.

We request that you let it be known, and give us official notice that you have received this order and complied with its requisitions.

Dated 17 Shaban 91, 16 Sept., 90.

(Sept. 28, 1874.)

Sealed { ABD ERRAHMAN NAZHAM.
Signed { KAIMA KAM LATAKIA.

I hereby certify that the above is a true and correct copy of the original presented to me by Dr. D. Metheny, Vice-Consul of the United States of America at Latakia.

N. PITALI, British Vice-Consul.

British Vice-Consulate, Latakia,
April 13, 1875.

SOUTH LONDON SUB-DIVISION.

The monthly meeting of the committee and friends of the South London Sub-division of the Evangelical Alliance was held on Friday, the 14th of May, at the residence of W. Morris, Esq., Caversham House, Brixton Rise. Present: Mr. Morris (in the chair); Revs. Dr. Fisher and D. Jones, B.A.; Mr. Wilson; Mr. P. J. Turquand; Mr. E. Edwards, of Calne; Rev. James Davis, Secretary of Parent Society; Mr. Alderman M'Arthur, M.P.; Mr.

* We have word from Mr. Herrick, of Constantinople, that Davoud was sent to Beyrout; but we learn that he has not arrived at Beyrout, though having had ample time. We are painfully apprehensive that he has been foully dealt with, and shall continue to feel so till we hear from him.

Alexander M'Arthur, M.P.; Mr. W. M. Smith; Mr. W. W. Pocock; Mr. W. Payne, Hon. Sec.; Mr. Lindsey; Mr. Corbett; Mr. A. M. Smith, jun.; Mr. Hadley, jun.; Dr. Johnston, Medical Missionary from Upper Egypt; Pastor Harutune, from Aintab, in Asia Minor; and others.

The Scriptures were read and prayer offered by the Rev. E. Edwards, of Calne.

The recent death of Mr. J. F. Bennett, of Tulse Hill, one of the oldest members of the committee, was announced, when it was moved by Mr. Alderman M'Arthur, M.P., seconded by Mr. Alexander M'Arthur, M.P., and resolved unanimously, "That this committee receives with deep regret the intelligence of the death of their esteemed and respected friend, Mr. John Fletcher Bennett, who for so many years has been associated with the South London Branch of the Evangelical Alliance. Our departed friend's character was uniformly marked by gentleness, humility, and a warm-hearted charity, and, through the grace of the Lord Jesus, seemed to mature and ripen as he advanced in life. They offer to Mrs. Bennett and her family their sincere sympathy, and trust that much of divine succour and sustaining grace may be afforded to them in this time of sorrow and of trial."

The Rev. J. Davis presented a communication from the Rev. Anton Tien, son of the present Patriarch of the Maronite Church of Syria, who had come out of that Church and become a Protestant, and who takes a deep interest in religious liberty in Turkey, expressing his regret that he was unavoidably prevented from being present. Mr. Davis then introduced Dr. David Johnston, Medical Missionary and Principal of the Osiout College, in Upper Egypt, who had just arrived in this country.

Dr. Johnston gave an interesting account of the mission he represented as follows: The mission of the United Presbyterian Church of America in Egypt was established first in Cairo in 1855, and in Alexandria in 1857. It was not until 1865 that the next station—Osiout—was opened. At the close of 1874, 17 stations were occupied. The work in these numerous stations is carried on by 10 male and 7 female foreign missionaries, 2 ordained and 9 licensed native preachers, and 54 evangelists and male and female teachers. The whole number of communicants at the close of 1874 was 596. The increase for that year by profession of faith and admission to membership in the churches was 104. The average attendance upon the Sabbath services at all the stations was 986 for the whole year; and the attendance at the Sabbath-school was 733. The number of pupils in the different day-schools was 1,187; of this number 12 were theological students, 8 of whom were licensed to preach the Gospel in April last, and 105 were students in the Osiout College. The native members of the different churches contributed for mission work during 1874 the respectable sum of $3,106 (620*l.*). There were 10,176 books—principally Scriptures—sold from the mission book-shops and by colportage last year. This "good seed" was thus scattered broadcast all over the land of Egypt, and, it is believed, will bring forth much fruit in the future. There are now six organized native congregations, one of which has its own native pastor, and all have their own native office-bearers. Nearly all of these congregations are prepared to call and sustain their own pastors, as they number from 56 to 105 members. The mission is from year to year turning its attention and strength more and more to the education and training of native preachers and teachers. The Theological Seminary and the College at Osiout are both doing good service in this direction. Of the 105 pupils in the latter, 76 were boarders in the institution, and were thus under the immediate care and control of the missionary in charge of the College, and could be more efficiently trained than day pupils. They were gathered from nearly all the seventeen different stations. There are day-schools in all the mission stations, and from these the best pupils are called and sent to the College in Osiout. At present the greatest difficulty that the mission has to contend with is the numerous and petty obstacles thrown in the way by the Egyptian Government to the building of churches, especially in Upper Egypt, where the success and consequent need for churches has been greatest. In one place—Moteah, near Osiout, where there are 82 church members and a Protestant community of about 500—the brethren have been petitioning the Government, for about three years, for permission to build a place of worship, and have used all the means in their power to influence the authorities to grant their desire, but without success. Three lots in different parts of the town are in their possession, and bricks and other building materials prepared, but they are not permitted to use them in building a church on any of these lots. In another place—Koos, about fifteen miles below ancient Thebes, where there are 56 members and about 300 Protestants—the answer to a petition to be

allowed to worship in the school-house until they could obtain permission to build a church, was that no three Protestants would be allowed to meet anywhere in that town for public worship. The mission colporteur was driven away from the place by the Government officers, and was not permitted to go into his own hired house to obtain books left there. These things occurred about a year ago, and have been brought to the attention of the Khedive.

Pastor Harutune, a native of Aintab, in Syria, who was returning from America, where he had completed his theological course, stated that he felt at home in this meeting of the Evangelical Alliance. He was about to preach the Gospel in his own land to the people dwelling between Haran and Antioch, not far from the Euphrates. Haran was a wilderness. At Ur there were 35,000 inhabitants—Armenians, Jews, and Protestants. Conversions were few, but the work was deep, the faith manifested being like that of Abraham. In Armenia there were 25,000 Protestants, 400 ordained pastors, and 200 public schools. The whole population is about 6,000,000, many of these of the Caucasian race. The proportion who could read of the whole population was about 10 per cent.; but of the 25,000 Protestants 90 per cent. could read. All were sent to school, and converts, if old, were taught to read in night-schools; the females also were taught. Mohammedans persecuted Christians even now, under the Koran law, disregarding the Sultan law made after the Crimean war; but they looked to Russia and England for help, and the English people could do much for them. He concluded by singing a native Armenian hymn.

The Rev. James Davis, referring to the recent deputation to Turkey, said that, although it had not done all that could be wished, some good results had followed. The mission had shown to the Turkish Government that Christians throughout Europe and elsewhere took a lively interest in the welfare of the Christian subjects of the Porte, and that religious persecution could not be carried on in Turkey secretly and without attention being called to it among Christians of other lands. The Governor of Latakia, whose fanaticism and hostility to Christians had led to the seizure of the teachers in the schools at B'hamra, had been removed, and the late Grand Vizier had also been dismissed, and in his place Essad Pasha, an enlightened and liberal man, had been appointed. The latter was until recently Governor of Syria, and had expressed himself favourable to the release of the Ansairyeh converts. Mr. Davis also announced that the next annual Conference of this Alliance would be held in Belfast in October, and that a cordial invitation was given by Christians of all denominations in that town to members of the Alliance and the friends of Christian union generally to be present, and take part in the proceedings. Hospitality would be afforded to visitors.

The Rev. Wm. Wilson, Wesleyan minister, referring to the annexation of Fiji, said he rejoiced in the religious work there. Nothing seemed so improbable as the conversion of the rude and painted cannibals of Fiji; but they had produced remarkable instances of patience and power.

The Rev. D. Jones, B.A., spoke of the work of God in Madagascar.

The meeting was closed by singing the Doxology.

SUBSCRIPTIONS RECEIVED SINCE APRIL 22, 1875.

	£	s.	d.
F. C. Thomas, Esq.	0	10	0
Z. Armitage, Esq.	0	10	6
A. Overdo'n, Esq.	1	1	0
Sheffield Subscriptions, per Joseph Wilson, Esq.	5	15	6
W. Ogle, Esq., M.D.	0	10	0
John Cross, Esq.	1	1	0
W. Ford, Esq.	0	10	0
C. Newton, Esq.	1	0	0
Bath Subscriptions, per R. O. Heywood, Esq.	20	0	0
Rev. F. J. Clarke	0	2	6
Miss Collins	0	10	6
James McCall, Esq.	1	1	0
Mrs. W. White	0	5	0
Miss Betterby	0	10	6
Mr. G. Hooper	0	5	0
W. J. Mann, Esq. (Sen.)	1	0	0
Mrs. Lloyd	1	0	0
James Barlow, Esq.	1	1	0
Rev. G. Smith	0	10	0
Mr. T. P. Brocklehurst	0	5	0
Rev. James Lang	0	12	6
Mrs. Bevan	0	5	0
Rev. H. Tarrant	0	10	0
Rev. James Wood	1	1	0
H. G. Sharp, Esq.	2	2	0
The late Miss Wyvill	0	2	6
Rev. John Thomas	0	5	0
Rev. William Smith	0	4	0
T. Ware, Esq.	0	10	0
A. L. Brandt, Esq.	3	0	0
G. Brandt, Esq.	3	0	0
Mr. W. Hamlyn	0	2	6
Southampton Subscriptions, per R. R. Oke, Esq.	8	5	10
T. Root, Esq.	0	10	6
Nonconformist Association, Launceston, per Rev. S. Naish	0	5	0
Dr. Miller	2	2	0
Miss F. J. Flett	0	4	0
Mrs. Rodbury	1	0	0
John Vowler, Esq.	1	1	0
M. Cranswick, Esq.	0	5	0
T. Garnett, Esq.	0	10	0
Rev. W. Bridge	0	5	0
BY COLLECTOR.			
R. Willcox, Esq.	1	1	0
N. J. Powell, Esq.	1	1	0
Countess of Galloborough	1	0	0
W. Tapp, Esq.	0	10	0
E. P. Jeanneret, Esq.	0	10	0
Captain Littlehales	0	10	6
Rev. Dr. Johnson	0	10	0
J. Girdlestone, Esq.	0	5	0
Samuel Gurney, Esq.	1	1	0
F. Jenner, Esq.	0	10	6
Rev. S. B. Bergne	0	10	0
Dr. Underhill	0	5	0
W. E. Shipton, Esq.	0	5	0
G. Kirkham, Esq.	0	5	0
Rev. J. Robinson	0	5	0
Rev. Dr. Willis	0	10	0
A. Ellis, Esq., R.N.	0	10	0
Messrs. Merry and Son	0	10	0
Rev. J. Garwood	0	10	0
Captain Lowe	0	5	0
J. Anderson, Esq.	1	0	0
Rev. J. Matheson	0	5	0
Rev. E. H. Bickersteth	0	5	0
J. Alexander, Esq.	1	1	0
Hon. Sir Robert Lush	1	1	0
Rev. Dr. Rigg	0	10	6
H. C. Stuart, Esq.	0	10	0
Mrs. Thornton	0	10	6
Lieut.-Colonel Brooke	1	0	0
H. Carre Tucker, C.B.	0	10	6
J. Budgett, Esq.	1	1	0
Lieut.-Colonel Ismaish	0	10	0
WEEK OF PRAYER FUND.			
Sale of Hymns (Bath Sub-division), per R. O. Heywood, Esq.	1	10	0
FOR REV. M'ALL'S REMOVAL TO THE WORKING MEN OF PARIS.			
Mrs. Callender, Manchester	5	0	0

JAMES DAVIS, Secretary.

Alliance House, 7, Adam Street, Adelphi.